



Adi Sankara

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Ananda Lahari

[Wave of happiness]

By Adi Shankaracharya

Translated by P. R. Ramachander

[This extremely poetic and devotional work of Adi Shankara is not as popular as his two other great works viz Soundarya Lahari and Shivananda Lahari.]

Bhavani sthothum thwam prabhavathi chatur binna vadanai,
Prajaanaa meesana tripuramadhana pancha bhirapi,
Na shadibhar senaaneer dasa satha mukhai rapyahipathi,
Sthadanyesham kesham kadhaya kadamasminnavasara. 1

Oh Goddess Bhavani, Lord Brahma is not able to sing your praise by his four heads,
Lord Shiva who destroyed the three cities is not able to do it with his five faces,
Nor Lord Subrahmanya with his six faces and Lord Vishnu with his thousand faces,
Are able to do it and then how will others get a chance to do it adequately?

Grutha ksheera draksha madhu madhrima kairapi padai,
Visishyana aakhyayo bhavathi rasana mathra vishaya,
Thadha they soundaryam paramshivadrung mathra vishaya,
Kadam karam brooma sakala nigama gochara gun. 2

Like words cannot describe the pleasant taste of ghee, milk, raisins and honey,
Whose sweet taste can only be enjoyed by the tongue,
Oh Goddess, how can we the ordinary people describe your beauty?
Which can only be seen by the great God Shiva.

Mukhe may thamboolam nayana yugale kajjala kala,
Lalate kashmeeram, vilasathi gale moukthilatha,
Sphuarath kancheer satee. Prathu kati thate hataka mayee,
Bhajami sthwam gowreem nagapathee kisorimavrutham. 3

Hey goddess Gowri, I salute and sing about you always,
With redness of Thamboola in your mouth,
With black coloured eyes due to black collyrium,
With forehead shining due to the red dot from the Kashmir,
With sparkling chain in your neck and adorned with shining silk from Kanchi,
Which is tied by the golden belt on to your waist.

Virajan mandhara druma kusuma hara sthana thatee,
Nadadweena nada sravana vilasad kundala guna,
Nathangee Mathangi ruchira gathi bhangi bhagawathi,
Sathee sambho rambhoruha chatula chakshur vidhyathe. 4

Victory to Sathi, the wife of Lord Shiva, who has lotus like eyes,
Who shines with the garland of flowers of the Kalpaka tree over her breasts,
Who wears ear globes shining due to hearing the pleasant sound from
Veena,
And who is pretty and has a pretty walk of the majestic she elephant.

Naveenarka brajan mani kanaka bhoosha pari karair,
Vruthangi sarangi ruchira nayanangi krutha siva,
Thadith peetha peethambhara lalitha manjeera subhaga,
Mama parna poorna niravadhi sumukhairasthu sumukhi. 5

She whose body is covered by golden and gem studded ornaments
Shining like an infant sun and she, who has conquered Lord Shiva,
By her very pretty eyes, and whose shining anklets are covered,
By the yellow silk she wears and who with her several faces
May please appear before me with her very kind and pretty face.

Himadhdre sambhootha sulalitha karai pallava yutha,
Supushpa mukthabhir bramara kalitha chalaka bharair,
Krutha sthanu sthana kucha phalanatha sookthi sarasa,
Rujaam hanthri ganthri vilasathi chidananda lathika.. 6

Those two hands as soft as buds born in the Himalayas.
Wearing gems and flowers and having soft tender hairs,
Encircling Lord Shiva with the juicy fruit like breasts,
Is moving away my sorrows and appears like
The tender climbing plant bringing eternal happiness.

Saparnam akeernam kathi paya gunai sadara miha,
Srayanth anye valleem mama thu mathirevam vilasathi,
Aparnai ka sevyaa jagathi sakalair yath parivrutha,
Purane api sthanu phalathi kila kaivalya padaveem. 7

Many people with several qualities are depending
On climbing plants with leaves, but in my mind,
I feel that only climbing plant, which should be served,
Is you without any leaves,* for encircled by that plant,
The stable and ancient one** is able to lead us to salvation.

* Parvathi is described as climbing plant of eternal happiness and is called Aparna - plant without leaves.

** Shiva gets this power because of association with Shakthi.

Vidathree dharmaanam thwamasi sakala mnaya janani,
Thwa marthanam moolam dhana dhhana maneeyamgri kamale.
Thwamadhi kamaanam janani krutha kandarpa vijaye,
Sathaam mukther bheejam thwamasi hi parabrahma mahishi. 8

You are the creator of Dharma and the mother of all Vedas,
You are the root of all wealth and is being worshipped by Kubhera,
You are the mother of primeval desire, Oh goddess who won over God of love,
Oh Goddess who is the queen of the Lord Shiva, you are also the seed for devotion.

Prabhudha bhakthishe yadapi na mama lola manasa,
Thwaya thu sreemathya sadaya mavalokhya madhuna,
Payodha paaneeyam disathi madhuram chathaka mukhe,
Brusam sankhe kairva vidhibhira anu neetha mama mathi. 9
Though I being fickle minded and do not have devotion to you,
You who are full of riches, should see me only with mercy,
For the clouds pour the sweet water in to the throat of chataka,*
And I think that my brain is being lead like this by you.
* A mythical bird with a hole in its neck and can only drink rain water.

Krupa pangam lokam vithara tharasa sadhu charithe,
Na they yuktha apeksha mayee sarana deeksha mupagathe.
Na chedishtam dadhya dhanupada maho kalpa lathika,
Visesha saamaanyai kadhamithara vallee parikarai. 10

Hey Glorious goddess, please look at me with mercy,
For if you disregard me, who has come to you with a feeling,
That you are my only solace, for it would not be proper,
For a wish giving plant not o fulfill one's wishes always,
As then there would not be any difference between it and other plants.

Mahantham viswasam thava charana pangeruha yuge,
Nidhaya anyannai vasritha miha maya daivatham ume,
Thadapi thwachetha yadhi mayi na jayathe sadayam,
Niralambo lamodara janani kam yaami saranam. 11

With great faith I have come in search of your lotus like feet,
And I have not depended on any other God except you goddess,
In spite of that if you do not show mercy on me,
I would become helpless and without support, Oh mother of Ganesa.

Aya sparse lagnam sapadhi lapadhe hema padhavam,
Yadha aradhya padha suchi bhavathi Gangouga militham,
Thadha thath papai rathi malinamandharmama yadhi,
Thwayi premna saktham kadhamivana jayathe vimalam. 12

Like the iron becoming gold by the touch of the lucky,
Like the water from the sewerage becoming pure by mixing with Ganga,
Though my mind is dirty and turbid by various sins,
Because it has merged with you by my devotion, it would surely become pure.

Thwad anya smadhi icha vishaya phala labhena niyatha,
Stwa marthanam ichchadhikam aapi samartha vitharane,
Ithi prahu prancha kamala bhavana dhyasthwayi mana,
Thada asaktham naktham dina muchitha meesani kuru thath. 13

It is seen that serving gods other than you, will lead to fulfillment of desires,
But you are only capable of blessing with much more than what is desired,
Thus tell the gods of ancient yore and so because my heart beats for you,
Day and night, oh Goddess, do whatever you think is right for me.

Sphuran nana rathna sphatika maya bithi prathiphala,
Thwad adhikaram chanchanjasa vilasougha sigharam,
Mukunda brahmendra prabhruthi parivaram vijayathe,
Thava agaram ramyam thribhuvana maharaja grahini. 14

Hey Goddess, who is the consort of the emperor of three worlds,
Your pretty home has walls made of gems and crystals and reflects your form,
And it has a glowing spire which reflects the image of the moving moon,
And it is populated by Brahma, Vishnu, Indra and others.

Nivasa Kailase, vidhi satha makhadhya sthuthikara,
Kutumbham trilokyam, krutha karaputa sidh nikara,
Mahesa praanesa sthadhava nidaradheesa thanaye,
Na they saubhagyasya kwachidhapi managasthi thulana. 15

Oh daughter of the great Himalaya Mountains, You live in Kailasa,
Lord Brahma and Indra are engaged for singing your fame,
Your family is all the three worlds; all occult powers are saluting you,
And you are the wife of Lord Shiva, Is there any comparison to your luck?

Vrusho vrudho yanam vishama sana masaa nivasanam,
Smasanam kreeda bhoor bhujaga nivaho bhooshana nidhi,
Samagra samagree jagathi vidhithaiva smara ripor,
Yadhe thasya aiswaryam thava janani soubhagya mahima. 16

Hey goddess, all people are of the view that,
He rides on an old bull, drinks poison,
Wears the directions, plays in the cremation ground,
And Wears snakes as ornaments but it is due to your luck,
That he is gifted with all the wealth of the world.

Asesha brahmamda pralaya vidhi naisargika mathi,
Smasane shaseena kruth abhasitha lepa pasupathi,
Dhadhou kante halahala makhila bhoogola krupaya,
Bhavathya sangathya phalamithi cha kalyani kalaye. 17

The lord of all beings, having by nature, inclination to destroy the universe,
Sitting in the cremation ground and applying ash all over his body,
Mercifully swallowed the poison called Halahala for saving the world,
Oh Goddess, who does good, possibly due to his moving with you.

Thwadeeyam soundaryam nirathisa yamalokya paraya,
Hriyai vasseed ganga jala maya thanu shaila thanaye,
Thade thasyaa asthamya thwadhana kamalam veekshya krupaya,
Prathishta mathen nija sisrasi vasena girisa. 18

Seeing your universally incomparable prettiness,
Oh daughter of the mountain, Ganga took the form of water,
And taking mercy for her jaded and disappointed face,
The Lord of the mountains fixed her permanently on his head.

Vishala sreeganda dhrava mruga adhikeerna gusruna,
Prasoonam vyamishram bhagawathi thava abhyanga salilam,
Samadhaya srushta chalitha pada pamsoon nijakarai,
Samadathe srusthim vibudha pangeruha drusham. 19

Taking the saffron mixed with sandal and musk,
Along with the water of your oil bath, Oh Goddess,
The creator mixes it with the dust your feet created while walking,
And has created with it the prettiest women of heavens.

Vasanthe sanande kusimitha lathabhi parivruthe,
Spuhan nana padme, sarasi kala hamasali subhage,
Sakheebhi khelantheem Malaya pavana mantholita jale,
Smaredhya sthwam thasya jwara janitha peedapa sarathi. 20

He who remembers you as the one, who plays in the pond,
Which has several entwined lotus plants, which are
Full of flowers in the spring because of their happiness,
Which shine because of its swans and which has,

Moving waters due to wind laden with sandalwood,
Along with your several friends, will never suffer from,
The several illnesses caused by fever.

Anathma Sri Vigarhana Prakaranam

[Censure of one who has not realized his Self]

By Adi Shankaracharya

Translated by P. R. Ramachander

[In this simple, powerful, easily understandable and mellifluous verses, the Acharya emphasizes the need for understanding the self.]

Labdha Vidhya rajamanya, Thatha kim,
Praptha sampath prabhavadayam Thatha kim,
Buktha Nari sundarangi, Thatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 1

What if he has got education which is honored by kings?
What if he has got wealth and great honour?
What if he has enjoyed a woman with pretty form?
If he is not aware of the knowledge of his own self.

Keyuradhyair bhooshitho va, Thatha kim,
Kauseyadhyai aavrutho va, Thatha kim,
Thruptho mrushtanna dheena va, Thatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 2

What if he wears ornaments like the golden bangles?
What if he has got dressed himself in silken cloths?
What if he was satisfied by well-prepared feast?
If he is not aware of the knowledge of his own self.

Drushta nana charu desasthatha kim,
Pushtascheshta bandhu vargha sthatha kim,
Nashtam daridryadhi dukhaam sthatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 3

What if he has visited several pretty countries?
What if he has many well-nourished relatives?
What if he has lost the sorrow of poverty?
If he is not aware of the knowledge of his own self.

Snathastheertha jahnu jadhau sthatha kim,
Dhanam datham dravya ashtashta asankhyam sthatha kim,
Japtha manthraa koteeso vaasthatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 4

What if he has taken bath in sacred waters like Ganga?
What if he has given gifts of 16 kinds several times?
What if he has chanted billions of times the sacred chants?
If he is not aware of the knowledge of his own self.

Gothram samyakh bhooshitham va sthatha kim,
Gathram basmaschaditham va strhatha kim,
Rudrakshadhi sadhatho va sthatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 5

What if all his clan members are well ornamented?
What if his body has been fully applied with ash?
What if he wears sacred beads like Rudraksha?
If he is not aware of the knowledge of his own self.

Annair viprastharpitha va sthatha kim,
Yagnair deva sthoshitho va sthatha kim,
Keerthya vyaptha sarvalokaisthatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 6

What if he has satisfied with food learned Brahmins?
What if he has made devas happy by Yagnas?
What if his fame has spread all over the world,
If he is not aware of the knowledge of his own self.

Kaya klishtha schoupavasai sthatha kim,
Labdha puthra sweeyapathnyasthatha kim,
Pranayama sadhitho va sthatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 7

What if he practiced starvation punishing his body?
What if he got a son through his own sweet wife?
What if he has mastered the technique of Pranayama?
If he is not aware of the knowledge of his own self.

Yudhe shathru nirjitho va Thatha kim,
Bhooyo mithrair pooritho va Thatha kim,
Yogi praptha sidhayo va Thatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 8

What if he won over all his enemies in battle,
What if he has added his strength through new friends?
What if he has attained occult powers through Yoga?
If he is not aware of the knowledge of his own self.

Aabdhi padhbhyam lankitho va, Thatha kim,
Vayu kumbhe sthapitha va sthatha kim,
Meru pana vrudhatho va sthatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 9

What if he has crossed the ocean by foot?
What if he has able to retain his breath?
What if he holds the Mount Meru in his hand?
If he is not aware of the knowledge of his own self.

Kshwela peetho dugdha vadha, Thatha kim,
Vahnirjagdho laja vadha, Thatha kim,
Prapthaschara pakshi vathkhe, Thatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 10

What if he has drunk poison, just like milk?
What if he has eaten fire like popped rice?
What if he moves in the sky similar to a bird?
If he is not aware of the knowledge of his own self.

Badha samyak pavakaadhyasthatha, Thatha kim,
Sakshadhidha loha varyas, Thatha kim,
Labdho nikshepo anjanadhyous, Thatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 11

What if he ties and keeps fire under control?
What if he is able to pierce hard metals?
What if he is able to locate treasures using collyrium?
If he is not aware of the knowledge of his own self.

Bhoopendrasthwam praptha murvya, Thatha kim,
Devendrathwam sambrutho vaa, Thatha kim,
Mundeendrathwam chop labdham, Thatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 12

What if he secures the kingship of the world?
What if he gets the lordship over all devas?
What if he becomes the chief among the sages?
If he is not aware of the knowledge of his own self.

Manthrai sarva sthambhitho va, Thatha kim,
Banair lakshya bedhitho va, Thatha kim,
Kala gnanam cha aapi labdham, Thatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 13

What if he is able to control everything through chants?
What if he is able to hit accurately his aim?
What if he is able to know, past, present and future?
If he is not aware of the knowledge of his own self.

Kamathanga ganditho va, Thatha kim,
Kopavesa kunditho va, Thatha kim,
Lobha slesha varjitho va, Thatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 14

What if he is able to cut passion and worries?
What if he is able to blunt his anger?
What if he is able to keep away the embrace of avarice?
If he is not aware of the knowledge of his own self.

Moha dwantha poshitho va, Thatha kim,
Jathou bhoomou nirmadho va, Thatha kim,
Mathsaryadhir meelitho va, Thatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 15

What if he is able to crush the gloom of delusion?
What if he is able to be completely devoid of all his pride?
What if he is not affected by jealousy?
If he is not aware of the knowledge of his own self.

Dhathur loka sadhitho va, Thatha kim,
Vishnur loka veekshitho va, Thatha kim,
Shambhor loka sasitho va, Thatha kim,
Yena swamathma naiva sakshathkrutho abhooth. 16

What if he is acquired the world of Brahma?
What if he has seen the world of Vishnu?
What if he ruled over the world of Shiva?
If he is not aware of the knowledge of his own self.

Yasyedham hrudhaye samyaghanathma Sri vigarhanam,
SAdho dhethi swatha sakshathkarasya bhajanam. 17

Any one, whose heart always thinks,
About the realization of the self.
Is the only one fit for realization of the self,

Anye thu mayika jagath branthivya moha mohitha,
Na thesham jayathe kwapi swathma sakshath kruthir bhuvi. 18

For others are in a stupor of desire,
And do not realize this world,
And to them the thought of,
Self-realization never occurs.

Aparoksa Anubhuti [1]

[SELF-REALISATION]

By Adi Sankaracharya

Translated by Swami Vimuktananda

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1. I bow down to Him - to Sri Hari (the destroyer of ignorance), the Supreme Bliss, the First Teacher, Ishwara, the All-pervading One and the Cause of all Lokas (the universe).
2. Herein is expounded (the means of attaining to) Aparokshanubhuti (Self-Realization) for the acquisition of final liberation. Only the pure in heart should constantly and with all effort meditate upon the truth herein taught.
3. The four preliminary qualifications (the means to the attainment of knowledge), such as Vairagya (dispassion) and the like, are acquired by men by propitiating Hari (the Lord), through austerities and the performance of duties pertaining to their social order and stage in life.
4. The indifference with which one treats the excreta of a crow - such an indifference to all objects of enjoyment from the realm of Brahma to this world (in view of their perishable nature), is verily called pure Vairagya.
5. Atman (the seer) in itself is alone permanent, the seen is opposed to it (ie., transient) - such a settled conviction is truly known as discrimination.
6. Abandonment of desires at all times is called Shama and restraint of the external functions of the organs is called Dama.
7. Turning away completely from all sense-objects is the height of Uparati, and patient endurance of all sorrow or pain is known as Titiksha which is conducive to happiness.
8. Implicit faith in the words of the Vedas and the teachers (who interpret them) is known as Shraddha, and concentration of the mind on the only object Sat (i.e., Brahman) is regarded as Samadhana.
9. When and how shall I, O Lord, be free from the bonds of this world (i.e., births and deaths) - such a burning desire is called Mumukshuta.
10. Only that person who is in possession of the said qualification (as means to Knowledge) should constantly reflect with a view to attaining Knowledge, desiring his own good.

11. Knowledge is not brought about by any other means than Vichara, just as an object is nowhere perceived (seen) without the help of light.
12. Who am I? How is this (world) created? Who is its creator? Of what material is this (world) made? This is the way of that Vichara (enquiry).
13. I am neither the body, a combination of the (five) elements (of matter), nor am I an aggregate of the senses; I am something different from these. This is the way of that Vichara.
14. Everything is produced by ignorance, and dissolves in the wake of Knowledge. The various thoughts (modifications of Antahkarana) must be the creator. Such is this Vichara.
15. The material (cause) of these two (i.e., ignorance and thought) is the One (without a second), subtle (not apprehended by the senses) and unchanging Sat (Existence), just as the earth is the material (cause) of the pot and the like. This is the way of that Vichara.
16. As I am also the One, the Subtle, the Knower, the Witness, the Ever-Existent, and the Unchanging, so there is no doubt that I am "That" (i.e., Brahman). Such is this enquiry.
17. Atman is verily one and without parts, whereas the body consists of many parts; and yet the people see (confound) these two as one ! What else can be called ignorance but this?
18. Atman is the ruler of the body and is internal, the body is the ruled and is external; and yet, etc.,
19. Atman is all consciousness and holy, the body is all flesh and impure; and yet, etc.,
20. Atman is the (supreme) Illuminator and purity itself; the body is said to be of the nature of darkness; and yet, etc.,
21. Atman is eternal, since it is Existence itself; the body is transient, as it is non-existence in essence; and yet etc.,
22. The luminosity of Atman consists in the manifestation of all objects. Its luminosity is not like that of fire or any such thing, for (in spite of the presence of such lights) darkness prevails at night (at some place or other).

23. How strange is it that a person ignorantly rests contented with the idea that he is the body, while he knows it as something belonging to him (and therefore apart from him) even as a person who sees a pot (knows it as apart from him) !

24. I am verily Brahman, being equanimous, quiescent, and by nature absolute Existence, Knowledge, and Bliss. I am not the body which is non-existence itself. This is called true Knowledge by the wise.

25. I am without any change, without any form, free from all blemish and decay. I am not, etc.,

26. I am not subjected to any disease, I am beyond all comprehension, free from all alternatives and all-pervading. I am not, etc.,

27. I am without any attribute or activity, I am eternal, ever free, and imperishable. I am not, etc.,

28. I am free from all impurity, I am immovable, unlimited, holy, un-decaying, and immortal. I am not, etc.,

29. O you ignorant one ! Why do you assert the blissful, ever-existent Atman, which resides in your own body and is (evidently) different from it, which is known as Purusha and is established (by the Shruti as identical with Brahman), to be absolutely non-existent?

30. O you ignorant one! Try to know, with the help of Shruti and reasoning, your own Self, Purusha, which is different from the body, (not a void but) the very form of existence, and very difficult for persons like you to realize.

31. The Supreme (Purusha) known as "I" (ego) is but one, whereas the gross bodies are many. So how can this body be Purusha?

32. "I" (ego) is well established as the subject of perception whereas the body is the object. This is learnt from the fact that when we speak of the body we say, "This is mine." So how can this body be Purusha?

33. It is a fact of direct experience that the "I" (Atman) is without any change, whereas the body is always undergoing changes. So how can this body be Purusha?

34. Wise men have ascertained the (real) nature of Purusha from that Shruti text, "(There is nothing) higher than He (Purusha)," etc. So how can this body be Purusha?

35. Again the Shruti has declared in the Purusha Sukta that "All this is verily the Purusha". So how can this body be Purusha?

36. So also it is said in Brihadaranyaka that "The Purusha is completely unattached". How can this body wherein inhere innumerable impurities be the Purusha?

37. There again it is clearly stated that "the Purusha is self-illuminated". So how can the body which is inert (insentient) and illuminated by an external agent be the Purusha?

38. Moreover, the Karma-kanda also declares that the Atman is different from the body and permanent, as it endures even after the fall of the body and reaps the fruits of actions (done in this life).

39. Even the subtle body consists of many parts and is unstable. It is also an object of perception, is changeable, limited and non-existent by nature. So how can this be the Purusha?

40. The immutable Atman, the substratum of the ego, is thus different from these two bodies, and is the Purusha, the Ishwara (the Lord of all), the Self of all; It is present in every form and yet transcends them all.

41. Thus the enunciation of the difference between the Atman and the body has (indirectly) asserted, indeed, after the manner of the Tarkashastra, the reality of the phenomenal world. But what end of human life is served thereby?

42. Thus the view that the body is the Atman has been denounced by the enunciation of the difference between the Atman and the body. Now is clearly stated the unreality of the difference between the two.

43. No division in Consciousness is admissible at any time as it is always one and the same. Even the individuality of the Jiva must be known as false, like the delusion of a snake in a rope.

44. As through the ignorance of the real nature of the rope the very rope appears in an instant as a snake, so also does pure Consciousness appear in the form of the phenomenal universe without undergoing any change.

45. There exists no other material cause of this phenomenal universe except Brahman. Hence this whole universe is but Brahman and nothing else.

46. From such declaration (of the Shruti) as "All this is Atman", it follows that the idea of the pervaded and the pervading is illusory. This supreme truth being realized, where is the room for any distinction between the cause and the effect?

47. Certainly the Shruti has directly denied manifoldness in Brahman. The non-dual cause being an established fact, how could the phenomenal universe be different from It?
48. Moreover, the Shruti has condemned (the belief in variety) in the words, "The person who", being deceived by Maya, "sees variety in this (Brahman), goes from death to death".
49. Inasmuch as all beings are born of Brahman, the supreme Atman, they must be understood to be verily Brahman.
50. The Shruti has clearly declared that Brahman alone is the substratum of all varieties of names, forms and actions.
51. Just as a thing made of gold ever has the nature of gold, so also a being born of Brahman has always the nature of Brahman.
52. Fear is attributed to the ignorant one who rests after making even the slightest distinction between the Jivatman and the Paramatman.
53. When duality appears through ignorance, one sees another; but when everything becomes identified with the Atman, one does not perceive another even in the least.
54. In that state when one realizes all as identified with the Atman, there arises neither delusion nor sorrow, in consequence of the absence of duality.
55. The Shruti in the form of the Brihadaranyaka has declared that this Atman, which is the Self of all, is verily Brahman.
56. This world, though an object of our daily experience and serving all practical purposes, is, like the dream world, of the nature of non-existence, inasmuch as it is contradicted the next moment.
57. The dream (experience) is unreal in waking, whereas the waking (experience) is absent in dream. Both, however, are non-existent in deep sleep which, again, is not experienced in either.
58. Thus all the three states are unreal inasmuch as they are the creation of the three Gunas; but their witness (the reality behind them) is, beyond all Gunas, eternal, one, and is Consciousness itself.
59. Just as (after the illusion has gone) one is no more deluded to see a jar in earth or silver in the nacre, so does one no more see Jiva in Brahman when the latter is realized (as one's own self).

60. Just as earth is described as a jar, gold as an ear-ring, and a nacre as silver, so is Brahman described as Jiva.
61. Just as blueness in the sky, water in the mirage, and a human figure in a post (are but illusory), so is the universe in Atman.
62. Just as the appearance of a ghost in an empty place, of a castle in the air, and of a second moon in the sky (is illusory), so is the appearance of the universe in Brahman.
63. Just as it is water that appears as ripples and waves, or again it is copper, that appears in the form of vessel so it is Atman that appears as the whole universe.
64. Just as it is earth that appears under the name of a jar, or it is threads that appear under the name of a cloth, so it is Atman that appears under the name of the universe. This Atman is to be known by negating the names.
65. People perform all their actions in and through Brahman, (but on account of ignorance they are not aware of that), just as through ignorance persons do not know that jars and other earthenwares are nothing but earth.
66. Just as there ever exist the relation of cause and effect between earth and a jar, so does the same relation exist between Brahman and the phenomenal world; this has been established here on the strength of scriptural texts and reasoning.
67. Just as (the consciousness of) earth forces itself upon our mind while thinking of a jar, so also does (the idea of) ever-shining Brahman flash on us while contemplating on the phenomenal world.
68. Atman, though ever pure (to a wise man), always appears to be impure (to an ignorant one), just as a rope always appears in two different ways to a knowing person and an ignorant one.
69. Just as a jar is all earth, so also is the body all consciousness. The division, therefore, into the Self and non-Self is made by the ignorant to no purpose.
70. Just as a rope is imagined to be a snake and a nacre to be a piece of silver, so is the Atman determined to be the body by an ignorant person.
71. Just as earth is thought of as a jar (made of it) and threads as a cloth, so is Atman, etc.,

72. Just as gold is thought of as an ear-ring and water as waves, so is the Atman, etc.,
73. Just as the stump of a tree is mistaken for a human figure and a mirage for water, so is the Atman, etc.,
74. Just as a mass of wood work is thought of as a house and iron as a sword, so is the Atman, etc.,
75. Just as one sees the illusion of a tree on account of water, so does a person on account of ignorance see Atman as the body.
76. Just as to a person going in a boat everything appears to be in motion, so does one, etc.,
77. Just as to a person suffering from a defect (jaundice) white things appear as yellow, so does one, etc.,
78. Just as to a person with defective eyes everything appears to be defective, so does one, etc.,
79. Just as a firebrand, through mere rotation, appears circular like the sun, so does one, etc.,
80. Just as all things that are really large appear to be very small owing to great distance, so does one, etc.,
81. Just as all objects that are very small appear to be large when viewed through lenses, so does one, etc.,
82. Just as a surface of glass is mistaken for water, or vice versa, so does one, etc.,
83. Just as a person imagines a jewel in fire or vice versa, so does one, etc.,
84. Just as when clouds move, the moon appears to be in motion, so does one, etc.,
85. Just as a person through confusion loses all distinction between the different points of the compass, so does one, etc.,
86. Just as the moon (when reflected) in water appears to one as unsteady, so does one, etc.,

87. Thus through ignorance arises in Atman the delusion of the body, which, again, through Self-realization, disappears in the supreme Atman.

88. When the whole universe, movable and immovable, is known to be Atman, and thus the existence of everything else is negated, where is then any room to say that the body is Atman?

89. O enlightened one, pass your time always contemplating on Atman while you are experiencing all the results of Prarabdha; for it ill becomes you to feel distressed.

90. The theory one hears of from the scripture, that Prarabdha does not lose its hold upon one even after the origination of the knowledge of Atman, is now being refuted.

91. After the origination of the knowledge of Reality, Prarabdha verily ceases to exist, inasmuch as the body and the like become non-existent; just as a dream does not exist on waking.

92. That Karma which is done in a previous life is known as Prarabdha (which produces the present life). But such Karma cannot take the place of Prarabdha (for a man of knowledge), as he has no other birth (being free from ego).

93. Just as the body in a dream is superimposed (and therefore illusory), so is also this body. How could there be any birth of the superimposed (body), and in the absence of birth (of the body) where is the room for that (i.e., Prarabdha) at all?

94. The Vedanta texts declare ignorance to be verily the material (cause) of the phenomenal world just as earth is of a jar. That (ignorance) being destroyed, where can the universe subsist?

95. Just as a person out of confusion perceives only the snake leaving aside the rope, so does an ignorant person see only the phenomenal world without knowing the reality.

96. The real nature of the rope being known, the appearance of the snake no longer persists; so the substratum being known, the phenomenal world disappears completely.

97. The body also being within the phenomenal world (and therefore unreal), how could Prarabdha exist? It is, therefore, for the understanding of the ignorant alone that the Shruti speaks of Prarabdha.

98. "And all the actions of a man perish when he realizes that (Atman) which is both the higher and the lower". Here the clear use of the plural by the Shruti is to negate Prarabdha as well.

99. If the ignorant still arbitrarily maintain this, they will not only involve themselves into two absurdities but will also run the risk of forgoing the Vedantic conclusion. So one should accept those Shrutis alone from which proceeds true knowledge.

100. Now, for the attainment of the aforesaid (knowledge), I shall expound the fifteen steps by the help of which one should practice profound meditation at all times.

101. The Atman that is absolute existence and knowledge cannot be realized without constant practice. So one seeking after knowledge should long meditate upon Brahman for the attainment of the desired goal.

102-103. The steps, in order, are described as follows: the control of the senses, the control of the mind, renunciation, silence, space, time, posture, the restraining root (Mulabandha), the equipoise of the body, the firmness of vision, the control of the vital forces, the withdrawal of the mind, concentration, self-contemplation and complete absorption.

104. The restraint of all the senses by means of such knowledge as "All this is Brahman" is rightly called Yama, which should be practiced again and again.

105. The continuous flow of only one kind of thought to the exclusion of all other thoughts, is called Niyama, which is verily the supreme bliss and is regularly practiced by the wise.

106. The abandonment of the illusory universe by realizing it as the all-conscious Atman is the real renunciation honored by the great, since it is of the nature of immediate liberation.

107. The wise should always be one with that silence wherefrom words together with the mind turn back without reaching it, but which is attainable by the Yogins.

108-109. Who can describe That (i.e., Brahman) whence words turn away? (So silence is inevitable while describing Brahman). Or if the phenomenal world were to be described, even that is beyond words. This, to give an alternate definition, may also be termed silence known among the sages as congenital. The observance of silence by restraining speech, on the other hand, is ordained by the teachers of Brahman for the ignorant.

110. That solitude is known as space, wherein the universe does not exist in the beginning, end or middle, but whereby it is pervaded at all times.

111. The non-dual (Brahman) that is bliss indivisible is denoted by the word 'time', since it brings into existence, in the twinkling of an eye all beings from Brahman downwards.

112. One should know that as real posture in which the meditation on Brahman flows spontaneously and unceasingly, and not any other that destroys one's happiness.

113. That which is well known as the origin of all beings and the support of the whole universe, which is immutable and in which the enlightened are completely merged ... that alone is known as Siddhasana (eternal Brahman).

114. That (Brahman) which is the root of all existence and on which the restraint of the mind is based is called the restraining root (Mulabandha) which should always be adopted since it is fit for Raja-yogins.

115. Absorption in the uniform Brahman should be known as the equipoise of the limbs (Dehasamya). Otherwise mere straightening of the body like that of a dried-up tree is no equipoise.

116. Converting the ordinary vision into one of knowledge one should view the world as Brahman itself. That is the noblest vision, and not that which is directed to the tip of the nose.

117. Or, one should direct one's vision to That alone where all distinction of the seer, sight, and the seen ceases and not to the tip of the nose.

118. The restraint of all modifications of the mind by regarding all mental states like the Chitta as Brahman alone, is called Pranayama.

119-120. The negation of the phenomenal world is known as Rechaka (breathing out), the thought, "I am verily Brahman", is called Puraka (breathing in), and the steadiness of that thought thereafter is called Kumbhaka (restraining the breath). This is the real course of Pranayama for the enlightened, whereas the ignorant only torture the nose.

121. The absorption of the mind in the Supreme Consciousness by realizing Atman in all objects is known as Pratyahara (withdrawal of the mind) which should be practiced by the seekers after liberation.

122. The steadiness of the mind through realization of Brahman wherever the mind goes, is known as the supreme Dharana (concentration).

123. Remaining independent of everything as a result of the unassailable thought, "I am verily Brahman", is well known by the word Dhyana (meditation), and is productive of supreme bliss.

124. The complete forgetfulness of all thought by first making it changeless and then identifying it with Brahman is called Samadhi known also as knowledge.

125. The aspirant should carefully practice this (meditation) that reveals his natural bliss until, being under his full control, it arises spontaneously, in an instant when called into action.

126. Then he, the best among Yogis having attained to perfection, becomes free from all practices. The real nature of such a man never becomes an object of the mind or speech.

127-128. While practicing Samadhi there appear unavoidably many obstacles, such as lack of inquiry, idleness, desire for sense-pleasure, sleep, dullness, distraction, tasting of joy, and the sense of blankness. One desiring the knowledge of Brahman should slowly get rid of such innumerable obstacles.

129. While thinking of an object the mind verily identifies itself with that, and while thinking of a void it really becomes blank, whereas by the thought of Brahman it attains to perfection. So one should constantly think of (Brahman to attain) perfection.

130. Those who give up this supremely purifying thought of Brahman, live in vain and are on the same level with beasts.

131. Blessed indeed are those virtuous persons who at first have this consciousness of Brahman and then develop it more and more. They are respected everywhere.

132. Only those in whom this consciousness (of Brahman) being ever present grows into maturity, attain to the state of ever-existent Brahman; and not others who merely deal with words.

133. Also those persons who are only clever in discussing about Brahman but have no realization, and are very much attached to worldly pleasures, are born and die again and again in consequence of their ignorance.

134. The aspirants after Brahman should not remain a single moment without the thought of Brahman, just like Brahma, Sanaka, Suka and others.

135. The nature of the cause inheres in the effect and not vice versa; so through reasoning it is found that in the absence of the effect, the cause, as such also disappears.

136. Then that pure reality (Brahman) which is beyond speech alone remains. This should be understood again and again verily through the illustration of earth and the pot.

137. In this way alone there arises in the pure-minded a state of awareness (of Brahman), which is afterwards merged into Brahman.

138. One should first look for the cause by the negative method and then find it by the positive method, as ever inherent in the effect.

139. One should verily see the cause in the effect, and then dismiss the effect altogether. What then remains, the sage himself becomes.

140. A person who meditates upon a thing with great assiduity and firm conviction, becomes that very thing. This may be understood from the illustration of the wasp and the worm.

141. The wise should always think with great care of the invisible, the visible, and everything else, as his own Self which is consciousness itself.

142. Having reduced the visible to the invisible, the wise should think of the universe as one with Brahman. Thus alone will he abide in eternal felicity with mind full of consciousness and bliss.

143. Thus has been described Raja-Yoga consisting of these steps (mentioned above). With this is to be combined Hatha-Yoga for (the benefit of) those whose worldly desires are partially attenuated.

144. For those whose mind is completely purified this (Raja-Yoga) alone is productive of perfection. Purity of the mind, again, is speedily accessible to those who are devoted to the teacher and the Deity.

Aparoksa Anubhuti [2]

[Non Indirect Experience]

A Philosophic Treatise on Advaita

By Adi Sankaracharya

Transliteration and Translation by P. R. Ramachander

[This is one of the great works of philosophy written by Adhi Shankara. This has 144 stanzas or slokas, Shankara emphasizes in this great work the fact, that till we realize the difference between Brahman / Athman / purusha and the things that we see in this world, we cannot attain realization. He logically establishes that the body that we see is an illusion and what is beyond all such bodies is Brahman, the absolute truth. He then examines the reason for this illusion and concludes that ignorance is the cause of such illusion. Then he tells us the 15 step stair case to attain this truth and the eight road blocks that will come in our way. This translation work is based on: 1. The English translation of this great work by Swami Vimukthananda which was published by the Advaita Ashram, Calcutta. 2. A Tamil and English commentary available in the web site advaitavedanta.org and 3. A Tamil commentary and translation of this great work by Sri Navarathnamala M. K. Venkatraman and published by Giri Traders, Madras. As in my other translations my effort has been trying to understand the meaning of each stanza based on the several translations already available and put the meaning that I have understood, in my own words. Unlike translation of Sthothras, this was extremely difficult, as I am a novice in philosophic thought.]

[Every great work starts with a prayer to God. This book starts with a prayer to Hari.]

Sri Harim paramananda mupadeshtameeswaram,

Vyapakam sarva lokaanam karanam tham namamyaham 1

I salute that Sri Hari,*

Who is the pure immortal bliss,

Who is the first teacher,

Who is God himself,

Who pervades everywhere,

And who is the cause of this world.

* Killer of illusion

[Shankara then tells us the aim of this book. He could have used Prathyaksha Anubhuthi (Direct experience) but prefers to use Aparoksha Anubhuthi (Non indirect experience). He does this, because most of us prefer indirect experience and he wants us all to try to have the non-indirect experience.]

Aaparokshanu bhoothirvai prochyathe moksha sidhaye,
Sadbhireva prayathnena veekshaneeya muhur muhu. 2

The method of direct experience,*
Which leads to salvation,
Is expounded here, so that,
The good people with little effort,
Can meditate on this truth
Which is taught here for all times.

* Non indirect personal experience.

Shankara indicates here the three paths of attaining this experience viz devotion, practice of our defined duties and renunciation.

Swa varnashrama dharmena, thapasa hari thoshanath,
Sadhanam prabhaveth pumsam vairagyadhi chathushtayam. 3

People practicing the prescribed Dharma of their class,
Can propitiate through meditation, that Lord Hari.
And also attain their desired aim of reaching.
The four aspects of renunciation, wisdom, loss of desires and salvation.

An effort is made to clearly define renunciation as against absence of desire.

Brahmadhi sthavarantheshu vairagyam vishayeshvanu,
Yadhaiva kakavishtayam vairagyam thadhi nirmalam. 4

Not having desire on things.
From to Brahma to immobile things is renunciation,
But Indifference similar to that towards crow shit.
To everything is rightly called the purest renunciation.

The sense of true spiritual discrimination is defined.

Nithyam athma swaroopam hi drusyam thad viparree thagam,
Yevam yo nischaya samyag viveko vasthuna sa vai. 5

Only nature of the soul is perennial,
All others are impermanent,
Arriving at such a conviction,
Is truly the capacity for discrimination.

The difference between two types of abandoning of desires (Sama and Dhama) is brought out

Sadaiva vasana thyaga samoyam ithi sabditha,
Nigraho bahya vrutheenam Dhama ithyabhidheeyathe. 6

Abandoning desires* forever is called Shama,
Controlling external functions of all organs,
Is indicated by the word Dhama.

* desire to enjoy based on previous experience.

Renunciation of desires and endurance of sorrows is defined.

Vishanyebhya para vruthiparamoparatheerhi sa,
Sahanam sarva dukhanam thithiksha saa shubhaa mathaa. 7

Turning away from sensual needs is called Uparathi,
Endurance of all sorrow is called thithiksha.

Faith in teachers and mind concentrated search is defined.

Nigamacharya vakyesu bhakthi sradhethi vishrutha,
Chithai kagryam sa lakshye samadhanamithismrutham. 8

Implicit faith in teachers and Vedas is Sradha,
And concentration only on Brahman is Samadhana

Burning desire to get rid of bonds of the world is the sign of a Mumukshu.

Samsara bandha nirmukthi kadham may syath kadha vidhe,
Ithi ya su druda budhir vakthavya saa mumukshutha. 9

Concentrated wish to know about when and how,
One gets rid of bonds of this world, Is Mumukshutha.

The above qualities (defined from 4-9) are the qualities needed by a seeker of Brahman.

Uktha sadhana yukthena vichara purushena hi,
Karthavyo jnana sidhyardhamathmana shubhamam ichatha. 10

Only a person who has the above mentioned traits,
Should involve himself in such constant reflection,
So that he desires and attains his own good.

Nature of such reflection is further defined.

Nothu padyandhe vina jnanam vicharena anya sadhanai,
Yada padartha bhanam hi prakasena vina kkachid. 11

Knowledge is never attained without reflection,
Like an object is never seen without a bright light.

How to seek the Brahman/Athma? (Stanzas 12-16)

Koham kadhamidham, jatham ko vai katha asya vidhyathe,
Upadhaanm kimastheeha vichara soyameedrusa. 12

The enquiries that needs to be done are,
Who am I? how was the word created?
Who is its creator? and with what has it been made?

Naham bhootha gano deho naham chaksha ganasthadha,
Ethadwi lakshana kaschid vichara soyam eedrusa. 13

The hall mark of enquiries is thoughts like
I am not the body made out of the five elements,
Nor am I a mixture of the different senses.

Ajnana prabhavam sarva jnanena pravileeyathe,
Sankalpo vividha kartha vichara soyam eedrusa. 14

The real thought process within us should be,
I see differences between things because of ignorance,
All these differences would vanish when I get wisdom,
And the various thoughts in me are the reason for what I see.

Yethayor upadhanamekam sookshmam, sad avyayam,
Yadhaiva mudhataadheenam vichara soyam eedrusa. 15

The cause for this ignorance and the thought process,
Is subtle and one without second and unchanging existence,
Similar to the clay being the cause of inanimate things like a mud pot.
The various thoughts in me are the reason for what I see.

Aham yekapi sookshmascha jnatha sakshi sadavyaya,
Thadaham nathra sandeho vichara soyam eedreusa. 16

I am the only one, micro existence beyond all thoughts,
I am the knower, the witness, the truth, the indivisible,
And there is no doubt whatsoever that,
The various thoughts in me are the reason for what I see.

The next five stanzas are powerful arguments that there is a difference between the body and the Athma.

Aathma vinishkalo hyoko deho bahubhir avrutha,
Thayair ikyam prapasyanthi kim ajnana matha param. 17

Athma is one and does not have any parts,
And the body is divisible in to various organs,
What can be the worst act of ignorance,
Than thinking that these two are one.

Aathma niyaamanga schaandardeho bahyo niyamyaka,
Thyair ikyam prapasyanthi kim ajnana matha param. 18

Athma is the ruler and exists within,
The body is the ruled and is outside,
What can be the worst act of ignorance,
Than thinking that these two are one.

Athma jnanamaya punyo deho mamsa mayo asuchi,
Thyair ikyam prapasyanthi kim ajnana matha param. 19

Athma is the holy consciousness
And the body is made of flesh and impure,
What can be the worst act of ignorance,
Than thinking that these two are one.

Athma prakasaka swacho, dehas thamasa uchyathe,
Thyair ikyam prapasyanthi kim ajnana matha param. 20

Athma is pure and supreme,
Body is base and dark,
What can be the worst act of ignorance,
Than thinking that these two are one.

Athma nithyohi sadrupo, deho anithya hyasanmaya,
Thyair ikyam prapasyanthi kim ajnana matha param. 21

Athma is eternal and ever existent,
Body is transient and non-existent,
What can be the worst act of ignorance,
Than thinking that these two are one.

Athma is not fire.

Athma na sthath prakasathvam, padarthaa yathrthavabhasanam,
Nagnayaadhee deepthi va dheepthir bhathayandhyam yatho nisi. 22

The light of Athma makes us see everything,
But light of Athma is not like that of fire,
For without fire in darkness we cannot see,
But Athma makes us see everything at all times.

Like a pot the body is transient.

Deho aham ithyayam moodo dhruthwa thishtathyaho jana,
Mamaya mithyapi jnathwa ghata dhrushtena sarvadha. 23

The foolish think that they are the body,
Though it is something belonging to them,
This sort of illusion is like a man,
Thinking that the pot always belongs to him.

The real knowledge and the real wisdom are defined in the next five stanzas.

Brahmaivaham sama santhi sachidananda lakshanam,
Naham deho hyasadroopo jnana mithyuchyuthe budhai. 24

The wise say that the true knowledge is that,
I am definitely not the body which is an illusion
But I am Brahman, I am peace, I am equanimity,
I am the existence, bliss and knowledge,

Nirvikaro nirakaro niravadhyo aham avyaya
Naham deho hyasadroopo jnana mithyuchyuthe budhai. 25

The wise say that the true knowledge is that,
I am definitely not the body which is an illusion
But I am without change, without any form,
Without any blemish and without any decay.

Niramayo nirabhaso nirvikalpo ahamathatha,
Naham deho hyasadroopo jnana mithyuchyuthe budhai. 26

The wise say that the true knowledge is that,
I am definitely not the body which is an illusion
But I am without disease, beyond all comprehension,
Beyond any change and I am all pervading.

Nirguno nishkriyo nithyo nithya muktho aham achyutha,
Naham deho hyasadroopo jnana mithyuchyuthe budhai. 27

The wise say that the true knowledge is that,
I am definitely not the body which is an illusion
But I am without properties and without any activity,
I am permanent, forever free and imperishable.

Nirmalo nischalo anantha sudhohamajaro amara,
Naham deho hyasadroopo jnana mithyuchyuthe budhai. 28

The wise say that the true knowledge is that,
I am definitely not the body which is an illusion,
But I am without stains, without movement and limits,
I am pure, I never age and I never die.

The above argument does not mean that Brahman/Athma does not exist.

Swadehe shobhanam santham purushakhyam cha sam matham,
Kim moorkhe soonyamathmanam dehatheetham karoshi bho. 29

Oh ignorant one, do not conclude because of these that,
Athma does not exist, for it exists in your body,
As something different, blissful and perennial.,
And is agreed to be same as the Purusha by the wise.

Requests the novice seeker to reason and understand this Purusha, (Used alternatively for Athman/Brahman.)

Swathmanam srunu moorkha thwam sruthwa yukthya cha purusham,
Dehath atheetham sadakaram sudurdarsa bhava drusai. 30

Oh ignorant one, using the sruthis and your own reasoning,
Try to understand this Purusha, which is beyond the body,
And which is the very form of existence,
Though you would find it difficult to understand.

Again brings out the difference between the body and Purusha (Brahman/Athma)

Aham sabdhena vikhyata yeka yeva sthitha para,
Sthoola sthava anakatham prapth kadham syaddehaka puman. 31

This supreme Purusha, which is beyond the body,
Is well known as I, but it is only one,
But the body is in many forms,
And so how can I be the body.

Different reasoning to say Brahman (I) and Body are different. (Next nine Stanzas)

Aham drusthru thaya sidho deho drusyathaya sthitha,
Mamaya mithi nirdhesath kadham syadhesaka puman. 32

I is well known as, he who perceives,
And the body is something that is perceived,
And so how can both these be same,
Also the body is claimed as mine by the I,
And so how can it be the same as I.

Aham vikara heenasthu deho nithyam vikaravan,
Ithi prathiyathe sakshath kadha syadhesaka puman. 33

I am never subject to any change by any cause,
But the body is subject to change by age or sickness,
And when this is experienced by everyone,
How can both these be same?

Yasmath param ithi sruthwa thaya purusha lakshanam,
Vineernitham vimoodena kadam syadheshaka puman. 34

Having learned about the real properties of Purusha,
From the very holy books of Vedas,
And having understood that there is nothing greater than it,
How can we conclude that both these are same.

Sarva purusha yevethi sookthe purusha samgnithe,
Apyuchyathe yatha sruthwa kadam syadheshaka puman. 35

In Purusha Sooktha it has been clearly told,
That everything that we see is Purusha,
And having read and understood it,
How can we conclude that both these are same?

Asanga purusha proktho brahadharanykepi cha,
Anantha mala samslishta, kadam syadheshaka puman. 36

It is also been told in Brihadaranyaka Upanishad,
That the Purusha is completely unattached,
And knowing that body is having innumerable impurities,
How can we conclude that both these are same?

Tharaiva cha samakhyatha swayam jyothirhi Purusha,
Jada para prakasyoyam kadam syadheshaka puman. 37

It is also told in the same place that,
Purusha is shining and self-luminescent,

And knowing the body as inert and
Can be illuminated only from outside,
How can we conclude that both these are same?

Prokthopi karma kandena hyathma dehad dwilakshana,
Nithyascha thath phalam deha pathad anatharam. 38

Even that part of Veda emphasizing on rituals,
Tells us that Athma and the body are different,
And says that the results of rituals,
Exist along with the soul, even after the death of the body.

Lingam cha aneka samyuktham chalam drusyam vikari cha,
Avyapakama sadroopam thath kadham syath pumanayam. 39

The body is divided as the subtle and the gross,
And even this subtle body has many properties,
Is unstable, limited and non-existent by nature,
And how can this body be that Purusha.

Conclusion based on argument in the last nine stanzas that there is a soul / Athma / Purusha /
Brahman which exists separately from the body.

Yevam deha dwayad anya athma purusha easwara,
Sarvathma sarva roopascha sarvatheetha aham avyaya. 40

Thus, different from the type of bodies,
There exists the soul, which is Purusha,
The lord of everything and soul of everything,
And though present in everything,
Is different and transcends all of them.

Logic or Tharka Vada asserts that Prakrithi (prapancha/body) has different existence from that
of Athma/Brahman/Purusha. Since they are different and cannot become one, there is no
salvation.

Ithyathma deha bhagena prapanchayaiva sathyatha,
Yadoktha tharka sasthanena Thatha kim purusharthatha. 41

Logic, asserts that the body and Purusha,
Are indeed very different,
And emphasizes in the reality of this world,
And that both of them act separately,
And if this so, how can there be salvation?

lthyathma deha bhedenā deha athmathwam nivaritham,
ldhaneem deha bedhasya hyasathwam sphutamuchyathe. 42

Thus thinking over the difference between body and Purusha,
It is concluded that there are indeed different,
But does the difference between them,
Indicate that the body is in truth without Purusha,

Argument to say that the body does not have a separate existence

Chaithanya asyaika roopathwad bhadho yuktho na karhichith,
Jeewathwam cha mrusha jneam rajjou sarpa graham yadha. 43

Consciousness being always the same.
Differentiation does not suit it,
And so like seeing a snake in a rope,
It is not proper to identify it as Purusha,

The body/world is only an illusion and is really the Brahman itself.

Rajjwa jnanath kshanenaiva yadwad drajjurhi sarpini,
Bhathi thadwachithi sakshad viswakarena kevala. 44

In some moments the rope appears as a snake,
Due to the ignorance of its real nature,
And without the rope changing its nature,
Similarly pure consciousness also appears,
To be the whole universe at such times.

Brahman / Purusha / athma is the cause for the body / world / Prapancha

Upadhanam prapanchasya brahmano anyathra vidhyathe,
Thasmath sarva prapanchoyam brahmai vasthi na chetharath. 45

There is no cause for this universe except Brahman,
(similar to the clay being the cause of a pot)*
So the entire Universe is Brahman and nothing else.
*interpolation by the author for clear understanding

The cause and effect theory of Brahman and the body is enunciated.

Vyapya vyapakatha mithya sarvamathmethi sasanath,
lthi jnathe pare thathwe bedhasyavara kutha? 46

The Vedas declare that everything that we see is Athman,
And the difference between Athma which pervades,
And the universe in which it is said to be pervading,
In non-existent and the difference is a result of an illusion.

Brihadaranyaka Upanishad says that there are no qualities/properties to Brahman.

Sruthya nivaritham noonam nanathwam swamukhena hi,
Kadham bhaso bhavedanya sthithe chadwaya karana. 47

The Vedas by itself has denied different forms of Brahman,
And once there is nothing else except the Brahman,
How can there be difference between Brahman and the world.

Brihadaranyaka Upanishad says that the individual travels from death to death.

Doshopi vihitha shruthya mruthyor mruthyum sa gachathi,
Iha pasyathi nanathwam mayaya vanchitho nara. 48

The Veda has found fault with those,
Who see manifoldness in Brahman,
And has clearly brought out that,
That these differences are seen,
By those men who are cheated by illusion.

Brahmana sarva bhoothani jayanthe paramathmana,
Thasmad yethani brahmaiva bhavathethya avatharayeth. 49

All beings are born from the great soul called Brahman,
And so they all should be considered as Brahman.

Bramaiva sarva namani roopani vividhani cha,
Karmanyapi samagrani vibharthathi sruthir jagai. 50

All those having differing names,
Or different shapes are only Brahman,
And the Vedas tell that it alone is the base,
Of all the actions that we see.

Like an ornament made from gold is Gold, That which is born out of Brahman is Brahman
(emphasis of Sloka 49)

Suvarnath jaya manasya suvarnathwam cha saswatham,
Brahmano jayamanasya brahmathwam cha thadha bhaveth. 51

Like gold is the permanent thing, in things made of gold,
Because all things were born out of Brahman,
Brahman is the nature of everything.

When you see God is different from you, you fear him similar to a Lion fearing its shadow in the well.

Swalpa mapyanthram kruthwa jeewathma paramathmano,
Ya santhishtathi moodathma bhayam thasya abhibashitham. 52

It is said in the Vedas that the ignorant soul,
Who finds even slight differences,
Between Jiwathma and Paramathma,
Lands in a sense of fear.

Jiwathma - Individual soul Paramathma – Brahman.

Yathra jnanth bhaveth dwaitham itharasthara pasyathi,
Athmathvena yada sarvam netharasthathra chanvapi. 53

Due to ignorance when duality appears,
One sees the another, but when,
Everything is realized as Brahman,
One does not see another except himself.

Yasmin sarvani bhoothani hyathmathvena vijanatha,
Na vai thasya bhaven moho na cha sokadwitheeyatha. 54

In that state of oneness, everything is identified,
As Brahman and when this is done,
There is no desire, no sorrow and no duality.

Ayamathma hi brahmai ya sarvathmakathaya sthitha,
Ithi nirdharitham srutya brahadaranya samsthaya. 55

Brihadaranyaka Upanishad, which is a part of Vedas,
Declares that Brahman is the form of the Athma,
And it is indeed Athma itself.

When you are asleep, dreams are true and when you do not have enlightenment, the world appears to be true.

Anubhootho apyayam loko vyavahara kshomopi san,
Asadropo yadha swapna uthara kshana badhatha. 56

Though we seem to experience the world,
For all practical purposes of perception,
It is an illusion, like what we see in the dream,
Which becomes a lie as soon as we wake up.

Swapno jagarane aloka swapnepi jagaro na hi,
Dwayameva laye nasthi layopi hya ubhayorna cha. 57

The dream becomes unreal on waking,
And waking does not exist in a dream,
And both these states are absent in a deep sleep.

Thrayamvam bhaven mithya guna thraya vinirmitham,
Asya drushti gunatheetha nithyo hyeka schidathmaka. 58

These three states are due to the triad of Characters,
Which are Sathva, Rajas and Thamas,
But the witness behind them is beyond these three gunas,
It is eternal, is only one and is the consciousness.

Several examples are given to show that once we are spiritually awake, we do not see body as a separate entity.

Yadwan mrudhi ghata branthim sukthou va rajatha sthithim,
Thadwath brahmani jeewathwam veekshmano na pasyathi. 59

Like an intelligent one sees clay in a pot and sliver in the in a shell,*
When one realizes Brahman, he does not see a soul separately.

* Mother of pearl

Yadha mrudhi ghato nama kanake kundalibhidha,
Sukthou hi rajata kyathir jeeva sabdha sthadha pare. 60

Like one calls the clay as a pot,
The gold as the ear stud,
And the shell as silver,
We call the Brahman as the individual soul.

Yadyaiva vyomni neelathwam yadha neeram marusthale,
Purushathwam yadha sthanou, thdwad viswam chidathmani. 61

Like one sees blue colour in the sky,
Sees water in the distant mirage,
And sees in dark, a man in a pillar,
One imagines that he is seeing,
The unreal universe in the real Brahman.

Yadiva soonyai Vetalo, gandarwanam puram yadha,
Yadakaso dwichandrathwam, thdwath sathye jagath sthithi. 62

Like we see in an empty space, the so called Ghost,
Like we imagine a city of Gandharwas on the sky,
And like we imagine seeing two moons in the sky,
We seem to see the universe in the real Brahman.

Yadha Taranga kallolair jalameva sphurathyalam,
Pathra roopena thamram hi brahmandougai thadmatha. 63

Like the ripples and tides, that we see are only water,
And like the pitcher we see is really a piece of copper,
The universe that we see is really nothing but Brahman.

Ghatathmana yada prithwi, patathmana hi thanthawa,
Jagna namna chidabhathi jneyam thathad bhavatha. 64

Like we call a thing made of mud, as a pot,
And like we call a thing made of thread as a cloth,
If we see beyond these names that we attach,
We would really see only mud and the thread,
And similarly if we see beyond the name of universe,
We would really see as universe is really Brahman.

People do not really understand the meaning of the words they use.

Sarvopi vyavaharasthu brahmana kriyathe janai,
Ajnananna vijanathi mrudheva hi ghatadhikam. 65

In the normal practice people use word Brahman,
Without realizing what is the real meaning of the word,
Similar to the fact that they use a pot or a jar,
Without realizing that it is clay that they are using.

The cause effect relationship between Brahman and the world.

Karya karanatha nithyamasthe ghata mrudhor yadha,
Thadaiva sruthi yukthabhayam prapancha brahmanoriha. 66

Like the, pot is the effect and the clay is the cause,
Is a perennial and everlasting truth,
The Vedas say that Brahman is the cause,
And the universe that we see is the effect.

Grahyamane ghatē yadwān mruthika abhathi vai bhalath,
Veekshamane prapanchēpi brahmaivabhathi bhasuram. 67

Similar to earth coming to our mind,
When we think or see a pot,
The ever shining Brahman,
Should appear before us,
When we see the world.

The difference in view point of Ignorant and wise is brought out in the next 20 stanzas.

Sadaivathma vishuddhosthi hyashudho bhathi vai sada,
Yadaiva dwividha rajjur jnanino ajnanino anisam. 68

The Athma appears as pure to the wise,
And impure to those who are not,
Similar to the rope appearing,
In two different forms,*
To the wise and non-wise.

* As rope or snake.

Yadaiva mrunmaya kumbhathadwad deho abhi chinmaya,
Athma anathma vibhago ayam mudhaiva kriyathe budhai, 69

Like the Pot is all clay, the body is all consciousness,
The division of self and non self,
Is only created by the ignorant to no purpose.

Sarpathwena Yada Rajju rajathathwena sukthika,
Vinirnitha vimoodena dehatwena thadathmana. 70

Similar to the ignorant one, seeing a snake in the rope,
And silver in a shell, the foolish one sees, the Athma in the body.

Ghatathwena yadha pruthwi, patathwenaiva thanthawa,
Vinirnitha vimoodena dehatwena thadathmana. 71

Similar to the ignorant one,
Seeing a pot in clay,
And cloth in threads,
The foolish one sees,
The Athma in the body.

Kanakam kundalathwena tharangathwena vai jalam,
Vinirnitha vimoodena dehatwena thadathmana. 72

Similar to the ignorant one,
Seeing ear studs in gold,
And waves in water,
The foolish one sees,
The Athma in the body.

Purushatwena vai sthanur jalathwena mareechika,
Vinirnitha vimoodena dehatwena thadathmana. 73

Similar to the ignorant one
Seeing a man in a tree,
And water in a mirage,
The foolish one sees,
The Athma in the body

Grahatwenaiva kashtani, gadgthwenaiva lohatha,
Vinirnitha vimoodena dehatwena thadathmana. 74

Similar to the ignorant one,
Seeing house in pieces of wood,
Seeing a sword in a piece of metal,
The foolish one sees,
The Athma in the body

Yadha vruksha vipryaso jalad bhavadhi kasyachith,
Thadvathmani dehathwam pasyathyajnanayogatha. 75

Due to sheer ignorance one sees,
The Athma as the body,
Similar to one seeing the reflection,
Of a tree in water and assuming it as the real tree.

Pothena gachatha pumsa sarva bhatheeva chanchalam,
Thadvathmani dehathwam pasyathyajnanayogatha. 76

Due to sheer ignorance one sees, the Athma as the body,
Similar to one assuming everything on the shore as moving,
While he is traveling on a boat.

Peethathwam hi yadha shubre doshad bhavathi kasyachith,
Thadvathmani dehathwam pasyathyajnanayogatha. 77

Due to sheer ignorance one sees,
The Athma as the body,
Similar to white appearing as yellow,
To the one having an eye defect.*

* yellow jaundice.

Chakshubhyam brahma seelabhyam sarva bhatthi bhramathmakam,
Thadvathmani dehathwam pasyathyajnanayogatha. 78

Due to sheer ignorance one sees,
The Athma as the body,
Similar to the one finding,
Everything as defective,
Due to the defect in his eye.

Aalatham bhramanenaiva varthulam bhatthi sooryavath,
Thadvathmani dehathwam pasyathyajnanayogatha. 79

Due to sheer ignorance one sees,
The Athma as the body,
Similar to the one seeing,
A rotating fire brand and,
Assuming it as the Sun.

Mahathwe sarva vasthoonam anuthwam hyathi dhoorayath,
Thadvathmani dehathwam pasyathyajnanayogatha. 80

Due to sheer ignorance one sees,
The Athma as the body, similar to the one,
Seeing things from a very long distance,
And assuming that, they are small.

Sookshmathwe sarva bhavaanaam sthoolathwam chopanethratha,
Thadvathmani dehathwam pasyathyajnanayogatha. 81

Due to sheer ignorance one sees,
The Athma as the body, similar to the one,
Seeing things through magnifying glass,
And assuming that things are very big.

Kacha bhoomou jalathwam va jalabhoomou hi kachatha,
Thadvathmani dehathwam pasyathyajnanayogatha. 82

Due to sheer ignorance one sees,
The Athma as the body, similar to the one,
Assuming body of water as glass,
And glass as the body of water.

Yadwad agnou manithwam hi manou va vahnitha puman,
Thadvathmani dehathwam pasyathyajnanayogatha. 83

Due to sheer ignorance one sees,
The Athma as the body,
Similar to the one,
Assuming that a flame is a gem,
And a gem is a flame.

Abreshu sathsu dhavathsu somo dhavathi bhathi vai,
Thadvathmani dehathwam pasyathyajnanayogatha. 84

Due to sheer ignorance one sees,
The Athma as the body,
Similar to the one,
Assuming movement of the moon,
When really the clouds are that which are moving.

Yadaiva dig viparayaso mohad bhavadhi kasyachith,
Thadvathmani dehathwam pasyathyajnanayogatha. 85

Due to sheer ignorance one sees,
The Athma as the body,
Similar to the one,
Who loses his sense of direction,
Due to confusion in his mind.

Yada sasi jale bhathi chanchalathwena kasyachith,
Thadvathmani dehathwam pasyathyajnanayogatha. 86

Due to sheer ignorance one sees,
The Athma as the body,
Similar to the one,
Assuming the moon as unsteady,
Seeing its reflection in water.

Evam athmani na jnathe dehadhyaso hi jayathe,
Sa yevathma parijnath leeyathe cha parathmani. 87

Due to ignorance, athma has the delusion about the body,
But this vanishes once there is realization of the supreme Athma.

Sarvamathma thaya jnatham jagath sthavara jangamam,
Aabhavath sarva bhavanaam dehasya chathmatha kutha. 88

When one realizes that the movable, the immovable,
And the universe is all Athman and nothing else,
Everything except the Athman disappears from his thought,
And there is no room there to think that the body is Athman.

Fate is divided in to three parts Prarabdha (That which has to be undergone in this life), Sanchitha (That which comes from previous life) and Agami (a portion in this life which will be transferred to next life.)

Athmanam sathatham janan kalam na mahamathe,
Prarabhdham akhilam bunjaanodwegam karthumarhasi. 89

Oh greatly wise one, always try to understand the Athma,
While you are undergoing the results of Prarabdha*,
For it is not proper to feel distressed about it.

* Can be loosely translated as fate but is really something we carry with us as a result of our actions in various births.

Prarabdha is not carried from one birth to another, if Brahman is realized.

Uthpanne apyathma vignane prabhdham naiva munchadhi,
Ithi yath chruyathe sasthre than nirakriyathe adhunaa. 90

The theory that Prarabhdha does not vanish,
Even after the realization of the Athman,
Is being denied based on principles of sasthra.

Thathwa jnano udhayad oordhwa prarabhdham na vidhyathe,
Dehadee nama sathyathwad yadha swapna prabodhatha. 91

With the realization of the Athman,
The thing called Prarabdha disappears,
Similar to things seen in a dream,
Disappearing as soon as one wakes up.

Karma janmanthara krutham prarabhdham ithi keerthitham,
Thathu janmanthara bhavath pumso naivasthi karhichith. 92

The effect of action done in previous births,
Is being referred to as Prarabdha in this birth,
But for the realized one does not have any more births,
And so he cannot carry the effects with him anymore.

Swapnadeho yadadhyastha asthadhywayam hi dehaka,
Adhyasthasya kutho janma janma bhava sthithi kutha. 93

Just as the body in the dream,
Is an imagination imposed up on us,
For the realized one, this body,
Is something which is imposed on him,

These beings so, how can Prarabdha,
Come along with birth, when birth itself is being questioned.

Upadhanam is the causal fact and Brahman is Updhanam of this world. Ignorance prevents is from seeing this. Examples are given.

Upadhanam prapanchasya mruth bhandasya yeva kadhyathe,
Ajnanam chaiva vedanthai sthasmin nashte kwa viswatha. 94

The Vedanthas have told that,
Similar to clay being the cause of pot,
Ignorance is the cause of this world,
So if ignorance is really lost,
Where can be the world be?

Yadha rajjum parithyajya sarpa grunathi vai bhramath,
Thadwath sathyamavijnaya jagath pasyadhi moodathi. 95

Similar to the ignorant one,
Seeing snake instead of rope,
Due to utter confusion,
He only sees this world,
Without realizing the reality.

Rajju roope parignathe sarpa brhanthir na thishtathi,
Adhishtena thadha jnathe prapancha soonyatham gatha. 96

Once the real nature of rope is realized,
The snake will not be seen instead of it,
And similarly once the nature of Brahman,
Is known, this world cannot be seen.

The theory of fate (Prarabdha) is for the ignorant one.

Dehasyapi prapanchathwath prarabhdawa sthithi kutha,
Ajnani jana bodhartha prarabdhham vakthi vai sthuthi. 97

The body being in this world,
Does not also exist and due to this,
Prarabdha also does not exist,
Though the Vedas speak of Prarabdha,
For the understanding of the ignorant.

The Mundaka Upanishad tells that:-

Ksheeyanthe thasya karmani thasmin drushte cha paravare,
Bahuthwam than nishedartha sruthya geetham cha yath sphutam. 98

All actions of man including Prarabdha,
Perishes when one is able to see,
Brahman which is in the higher and also lower,*
Thus tell the Vedas with clarity,
* Cause and effect

If fate does not get destroyed, ignorance gets never destroyed and spiritual realization never comes.

Uchyathe agnai balath chaithaththadaanatha thad vayagama,
Vedantha matha hanam cha yadho jnanam ithi sruthi. 99

If the ignorant adamantly refuse to know this,
Not only will they get involved in two absurdities,*
But also forsake the conclusions of Vedantha,
Which proceed from Veda, the true knowledge.
* negation of Brahman and its realization.

The fifteen steps of Yoga which are mentioned in the next slokas are same as the steps mentioned by Sage Patanjali in his Yogs Suthra. But they take an entirely different spiritual meaning. This yoga, following the new meaning, is termed as Raja Yoga and Pathanjali's steps lead to Hata Yoga.

Tri panchanga anyadho vakshye poorvokthasya hi labdhaye,
Thaischa sarve sada karya nidha dhyasana meva thu. 100

The fifteen steps for the attainment of knowledge,
Is being expounded from now on,
So that profound meditation can be practiced.

Nithyabhyasadruthe prapthirna bhaveth sachid athmana,
Thasamad brahma nidhidhyase jijnasu sreyase chiram. 101

Without daily and constant attempts*,
We would not understand Athma,
And so, he who is intent upon it,
Should deeply meditate on Brahman,
For attainment of desired goal.
* Of these fifteen steps.

The fifteen steps are given in the next two slokas.

Yamo hi niyamasthyago mounam desascha kalatha,
Aasanam moolabandascha deha samyam cha druk sthithi. 102

Prana samyamanam chaiva prathyaharscha dharana,
Athmadhyanam samadhischa prakthaa anyangani vai kramath. 103

The fifteen steps in their order are,
Control of senses, control of mind,
Renunciation, silence, space, time,
Posture, control of mooladhara,*
Equal posture of one's body,
Firmness and stability of vision,
Control of vital breath,
Withdrawal of the mind,
Concentration of thought,
Contemplation on the soul,
And the very deep meditation called Samadhi.
* The point controlling senses.

Yoga Suthra defines Yama as control of senses.

Sarva brahmethi vijnana adhi indriya grama samyama,
Yamo ayamithi sapraktho abhyasaneeyo muhur muhu. 104

With the help of knowledge of the Brahman,
Restraining all senses completely,
Is termed as Yama,
And should be practiced again and again.

Yoga Suthra defines Niyama as the control of the mind.

Sajatheeya pravahascha vijatheeya thiraskrithi,
Niyamo hi paramanando niyamath kriyathe budhai. 105

Thinking continuously about Brahman,
And discarding any other thoughts,
Is termed as Niyama,
And would give immeasurable joy,
To the wise who practice it.

Yoga Suthra defines Thyaga as sacrifice.

Thyaga prapancha roopaya chid athmath avalokanath,
Thyago hi mahatham poojya, sadhyo mokshamayo yatha. 106

The abandoning of the universe we see,
After realizing it as the conscious Athman,
Is sacrifice and is honoured by great people,
And would lead one to salvation.

Yoga Suthra defines Mouna as deep silence. The next three slokas gives the revised definition.

Yasmad vacho nivarthanthe aprapya manasa saha,
Yan mounam yogibhir gamyam thad bhaveth sarvadha budha. 107

When mind realizes Brahman and,
Does not have words to describe it,
And this is the philosophical silence,
And is attainable by wise sages.

Vacho yasman nivarthanthe thaduktham kena sakyathe,
Prapancho yadi vakthavya, sopi shabdha vivarjitha. 108
Ithi vaa thad bhaveth mounam sadam sahaja samjnitham,
Gira mounam thu balanam prayuktham brahma vadhibhi. 109

How can we talk about that Brahman,
Seeing which the words rebound?
Even the world we see and feel,
Is due to sheer and total illusion,
And is really indescribable.
So silence is but the hall mark.
Of the wise who know everything,
And such wise and great people,
Ordain it to those novices,
Who try to learn about the Brahman.

Yoga Suthra defines Desa as the peaceful, calm place to do meditation.

Adhavanthe cha madhye cha jano yasmin na vidhyathe,
Yenedham sathatham vyaptham sa deso vijana smrutha. 110

That place which is full of solitude,
Is the place where universe does not,
Exist in the beginning, middle and end,
For there is Brahman which is spread everywhere.

Yoga Suthra defines Kala as the proper time to practice Yoga.

Kalanath sarva bhoothanaam brahmadheenam nimeshatha,
Kala sabdhena nirdhishto hyakanda anandhako advaya. 111

The Brahman which is one and does not have two,
Brings in to existence, in a twinkling of an eye,
All things including Brahman, and is known as time
Which determines and defines,
The boundaries of past, present and future.

Yoga Suthra defines Asana as the proper posture for doing Yoga.

Sukhenaiva bhavedhyasmin ajasram Brahma chinthanam,
Asanam thath vijaneeyath netharath sukhasanam. 112

That posture which facilitates the thought of Brahman,
Flowing within, without interruption is the good posture,
Not any other one which destroys one's happiness.

Yoga Suthra mentions Sidhasana (one of the Asanas) as the ultimate posture to mediate.

Sidham yath sarva bhoothadhi viswadishtanam avyayam,
Yasmin sidha samavishtasthadvai sidhasanam vidhu. 113

That which is always ready and is the support.
Of the universe which never changes,
That from which everything known has originated,
And in which enlightened permanently reside,
Is known as the posture of eternal Brahman.

Yoga Suthra mentions Moola Bhandha as the control of the roots for passion which exist in the mooladhara.

Yan moolam sarva bhoothanam yan moolam chitha bandhanam,
Moola Bhandha sada sevyo yogyo asou raja yoginam. 114

Brahman is the root of all beings, which restrains the mind,
And this root which controls, should be always be adopted,
And is even fit for the experts of Raja Yoga.*

* King of Yoga

Yoga Suthra defines Deha samyam as the equipoise state of the body.

Anganam samatham vidhyath same brahmani leenatham,
No cheth naiva samanathwam rujuthwam sushkavath. 115

Keeping the body in an equal state,
Would mean merger with the stable Brahman,
For any other type of equal state,
Would be like a dried up tree.

Yoga Suthra defines Drik Sthihi as concentrating the eye sight on the tip of the nose. The next two slokas define the spiritual state of sight.

Drushtim jnanamayim kruthwa pasyed brahma mayam jagad,
Sa drushti parmodara na nasagravalokinee. 116

Mixing wisdom with sight and,
Seeing the whole world as Brahman,
Is the noblest vision possible,
And not directing it to the tip of the nose.

Drushtru darshana drushyanam viramo yathra va bhaved,
Drushti sthathraiva karthavyaana nasagravalokini. 117

That sight which is directed to that place,
Where there is no difference at all,
Between one who sees, the sight and what is being seen,
Is the noblest vision possible,
And not directing it to the tip of the nose.

Yoga Suthra defines Pranayama as a series of breathing exercises meant to control the mind. The next three slokas deal with this step.

Chiuthadhi sarva bhaveshu brahmathwe naiva bhavanath,
Nirodha sarva vrutheenam pranayama sa uchyaathe. 118

Controlling the waves of thought in the mind,
And making them as Brahman and nothing else,
And not refraining from any action,
Is called Pranayama. (Control of the soul)

Yoga Suthra defines Pranayama as consisting of the three steps of Rechaka (inhalation), Pooraka (holding the breath) and Khumbaka (exhalation).

Nishedhanam prapanchasya rechakakhya sameerana,
Brahmaivasmeethi ya vruthi poorako vayureeritha, 119

Ththasthad vruthi naischalyam kumbhaka prana samyama,
Ayam chapi prabudhaanaam ajnanam graana peedanam. 120

Rechaka is driving out thoughts and passions of the world,
And fixing the thought in our mind, I am Brahman is Pooraka.

Afterwards, keeping this state still and steadfast is Kumbhaka,
And this is the real Pranayama for the wise,
And not catching hold of the nose as done by the ignorant.

Yoga Suthra defines Prathyahara as the process of redirecting and concentrating the sense organs from their normal role in to the mind.

Vishayethwa athmatham drushtwa manasa schithi majjanam,
Prathyahara sa vigneya abhyasaneeyo mumukkshubhi. 121

Seeing Athma in all aspects of life and absorption of it in the supreme consciousness,
Is Prathyahara and should be practiced by the seekers of truth.

Yoga Suthra defines Dharana as complete understanding of a thing with concentrated mind.

Yathra yathra mano yathi brahmana sthathra darshanath,
Manaso dharanam chaiva dharana sa paraa mathaa. 122

Where ever the mind goes, it should see Brahman alone,
And keeping mind steadily in this frame,
Is known as the supreme Dharana.

Yoga Suthra defines Dhyana is unifying of the mind without any other insertion, similar to the rain of oil.

Brahmai va asmithi sad vruthya niralambathaya sthithi,
Dhyana shabdhenavikhyatha paramananda dhayinee. 123

Keeping ourselves independent of everything and concentrating on the thought,
That I am Brahman is denoted by word Dhyana (meditation),
And gives rise to immeasurable joy.

Yoga Suthra defines Samadhi as the acme of meditation. In this state the thought processes vanish and we would become Athma personified. The next two slokas relate to this great state.

Nirvikarathaya vruthya brahma karathaya puna,
Vrutha vismaranam samyak samadhir jnana samjnaka. 124

Making thoughts disappear, by first making them stable,
And seeing only Brahman and nothing else,
Is the state of Samadhi and is also the real wisdom.

Imam chakruthri manandam thvath sadhu samabyaseth,
Vasyo yavath kshanath pumsa prayuktha sa bhaveth swayam. 125

By practicing this till it takes you to natural bliss,
And becoming fully under its control by further practice,
This state can be attained in an instant by just a wish.

The sidha Purusha or the king of Yogis is defined in the next sloka.

Thatha sadhana nirmuktha sidho bhavathi yogirat,
Thath swaroopam na chaithasya vishayo manaso girm. 126

The king of Yogis, who has attained perfection,
Gets free from the need of all practices,
And his form would then go beyond,
The thought and mind of everyone.

There are eight road blocks in attaining this great state of Samadhi. They are given in the next two slokas.

Samadhou kriyamano thu vignani ayanthi vai bhalath,
Anusandhana rahithyam aalasyam bhoga lalasam. 127

Layasthamscha vikshepo rasasvadascha soonyatha,
Yevam yad vigna bahulyam thyajyam brahaveda sanai. 128

Strong roadblocks come naturally to put an end to Samadhi,
And they are, absence of constant attention, laziness,
Desire for sensual pleasures, sleep, dark dull periods,
Distraction of thoughts, enjoyment of pleasures,
Emptiness of thought and all these and others should,
Be kept away by, one desiring the knowledge of Brahman.

The complete man needs to fill his thought with Brahman.

Bhava vruthya hi bhavathwam, soonya vruthyahi soonyatha,
Brahma vruthya hi poornathwam, thadha poornathwam abhyaseth. 129

We become what is in our mind and an empty mind leads us to emptiness,
So the mind should be full of thought of Brahman,
And this leads one to perfection in what we practice.
Those who do not think of Brahman are as good as animals.

Ye hi vruthim jahathyenam brahmakhyam pavanim paraam,
Vrudhaiva they thu jeevanthi pasubhischa sama nara. 130

Those who give up this ennobling thought of Brahman,
Live in vain and are men who are same as beasts.
Those who think and search for Brahman are extremely noble.

Ye hi vruthim vijananthi jnathwapi vardhayanthi ye,
They vai sath purusha, dhanya vandhyasthe bhuvana thraye. 131

Those who at first have this ennobling thought of Brahman,
And grow with it are good people and,
Are fit to be worshipped by the three worlds.

Brahman should be directly experience and not quibbled about.

Yesham vruthi sama vrudha paripakwa cha saa puna,
They vai sad brahmatham praptha nethare shabdha vadhina. 132

Those in whom the consciousness of Brahman attains its maturity,
Easily attain the state of ever existent Brahman,
And not those who argue with words indicating Brahman.

Those who not realize Brahman but talk as if they are experts are detestable.

Kusala brahma varthayam vruthiheena suragina,
They apya jnana thya noonam punarayanthi yanthi cha. 133

Those who are experts in the discussions of Brahman,
With no realization and are interested in pleasures,
Are born to die again, due to their ignorance.
Those savants in search of Brahman will always think of Brahman.

Nimeshardha na thishtanthi vruthim brahma mayim vinaa,
Yada thishtanthi brahmadhya sanakadhya shukadhaya. 134

Those who seek Brahman, should not.
Be without thought of Brahman,
Even for a moment and would be like,
Sages like Brahma, Sanaka and Shukha.

If there is an effect, there should be a cause and not vice versa.

Karya karanatha aayatha karane nahi karyatha,
Karanathwam thatho gacheth karya bhava vicharatha. 135

If there is an effect there is a cause for it, but if there is a cause, there need not be an effect,

And so logical thinking leads to the conclusion that if there is no effect, there is no cause either.

The only truth in the world is Brahman and nothing else.

Adha shudham bhaved vasthu yadvai vachamagocharam,
Drushtavyam muudh ghatenaiva drushtanthena puna puna. 136

Then the pure reality, which is beyond speech alone remains, similar to the clay,

Being the cause for many things like pot and we can realize that Brahman, is beyond words and thought.

The seekers of Brahman become one with Brahman.

Anenaiva prakarena vruthir brahmathmika bhaveth,
Udhethi shuddha chithanam, vruthi jnanam ththa param. 137

Thinking like this, those pure in thought,
Would be aware of the state of Brahman,
And they would eventually,
Get merged in Brahman itself.

The negative argument to prove the existence of Brahman.

Karnam vyathi rekena puman aadhou vilokayeth,
Anvayena punasthadhi karyo nithyam prapasyathi. 138

By the negative logical thought, first conclude that, if there is no effect called the world,

There is no cause called Brahman, but the world is seen to exist,
And so by positive thought, Brahman also should exist.

First see the effect, search for the cause and leave out the effect but do not conclude nothing exists.

Karye hi karanam payeth, pachath karya visarjayeth,
Karanathwam ththo gached avasishtam bhaveth muni. 139

One should first see, cause in the effect,
And then dismiss the effect all together,
And such a sage becomes that which is remaining.

Absolute concentrated meditation on anything makes us to become that thing.

Bhavitham theevra vegena yadvasthu nischayathmana,
Puman sthadvī bhaved seegram jneyam brhamara keeta vath. 140

Like a wasp, over time and with effort becomes a worm,
That man who steadfastly and with conviction,
Thinks about anything, Will become that thing itself.

See the visible, derive the invisible and realize Brahman. (next two slokas)

Adrusyam bhava roopancha sarvameva chidathmakam,
Savadhana thaya nithyam swathmanam bhavayed budha. 141

The wise one with great care should think.
Of the visible, invisible and everything else,
As his own self, which is the real Athman.

Drusyam hyadrusyatham brahmakarena chinthayeth,
Vidwan nithya sukhe thishted vidhya chidhra sapoornaya. 142

The wise one should think of the World that is visible as the principle of
Brahman which is not visible,
Then his mind would be full of the everlasting joy and he would exist in the
pleasurable state of joy.

Yebhir aangai samayuktho raja yoga udhahrutha,
Kinchid pakwa kashayaanaam hata yogena samyutha. 143

This knowledge with above aspects is Raja Yoga,
Is fit only for those the stable minded wise,
And should learn this mixed with hata yoga,
Which is for those who have not attained maturity.

The devotion to God and teacher is essential sine qua non.

Paripakwam mano yesham kevaloyam cha sidhidha,
Guru daiwatha bhakthanam sarvesham sulabho bhaved. 144

For those with a pure mind, only this method,
Would lead them to perfection and those,
Who are devoted to their teacher and the God,
This can be achieved without much effort.

Atma Bodha

By Adi Sankaracharya

Translated by Swami Chinmayananda

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1. I am composing the ATMA-BODHA, this treatise of the Knowledge of the Self, for those who have purified themselves by austerities and are peaceful in heart and calm, who are free from cravings and are desirous of liberation.
2. Just as the fire is the direct cause for cooking, so without Knowledge no emancipation can be had. Compared with all other forms of discipline Knowledge of the Self is the one direct means for liberation.
3. Action cannot destroy ignorance, for it is not in conflict with or opposed to ignorance. Knowledge does verily destroy ignorance as light destroys deep darkness.
4. The Soul appears to be finite because of ignorance. When ignorance is destroyed the Self which does not admit of any multiplicity truly reveals itself by itself: like the Sun when the clouds pass away.
5. Constant practice of knowledge purifies the Self ('Jivatman'), stained by ignorance and then disappears itself - as the powder of the 'Kataka-nut' settles down after it has cleansed the muddy water.
6. The world which is full of attachments, aversions, etc., is like a dream. It appears to be real, as long as it continues but appears to be unreal when one is awake (i.e., when true wisdom dawns).
7. The Jagat appears to be true (Satyam) so long as Brahman, the substratum, the basis of all this creation, is not realised. It is like the illusion of silver in the mother-of pearl.
8. Like bubbles in the water, the worlds rise, exist and dissolve in the Supreme Self, which is the material cause and the prop of everything.
9. All the manifested world of things and beings are projected by imagination upon the substratum which is the Eternal All-pervading Vishnu, whose nature is Existence-Intelligence; just as the different ornaments are all made out of the same gold.
10. The All-pervading Akasa appears to be diverse on account of its association with various conditionings (Upadhis) which are different from

each other. Space becomes one on the destruction of these limiting adjuncts: So also the Omnipresent Truth appears to be diverse on account of Its association with the various Upadhis and becomes one on the destruction of these Upadhis.

11. Because of Its association with different conditionings (Upadhis) such ideas as caste, colour and position are super-imposed upon the Atman, as flavour, colour, etc., are super-imposed on water.

12. Determined for each individual by his own past actions and made up of the Five elements - that have gone through the process of "five-fold self-division and mutual combination" (Pancheekarana) - are born the gross-body, the medium through which pleasure and pain are experienced, the tent-of-experiences.

13. The five Pranas, the ten organs and the Manas and the Buddhi, formed from the rudimentary elements (Tanmatras) before their "five-fold division and mutual combination with one another" (Pancheekarana) and this is the subtle body, the instruments-of-experience (of the individual).

14. Avidya which is indescribable and beginningless is the Causal Body. Know for certain that the Atman is other than these three conditioning bodies (Upadhis).

15. In its identification with the five-sheaths the Immaculate Atman appears to have borrowed their qualities upon Itself; as in the case of a crystal which appears to gather unto itself colour of its vicinity (blue cloth, etc.,).

16. Through discriminative self-analysis and logical thinking one should separate the Pure self within from the sheaths as one separates the rice from the husk, bran, etc., that are covering it.

17. The Atman does not shine in everything although He is All-pervading. He is manifest only in the inner equipment, the intellect (Buddhi): just as the reflection in a clean mirror.

18. One should understand that the Atman is always like the King, distinct from the body, senses, mind and intellect, all of which constitute the matter (Prakriti); and is the witness of their functions.

19. The moon appears to be running when the clouds move in the sky. Likewise to the non-discriminating person the Atman appears to be active when It is observed through the functions of the sense-organs.

20. Depending upon the energy of vitality of Consciousness (Atma Chaitanya) the body, senses, mind and intellect engage themselves in their respective activities, just as men work depending upon the light of the Sun.

21. Fools, because they lack in their powers of discrimination superimpose on the Atman, the Absolute-Existence-Knowledge (Sat-Chit), all the varied functions of the body and the senses, just as they attribute blue colour and the like to the sky.

22. The tremblings that belong to the waters are attributed through ignorance to the reflected moon dancing on it: likewise agency of action, of enjoyment and of other limitations (which really belong to the mind) are delusively understood as the nature of the Self (Atman).

23. Attachment, desire, pleasure, pain, etc., are perceived to exist so long as Buddhi or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not to the Atman.

24. Just as luminosity is the nature of the Sun, coolness of water and heat of fire, so too the nature of the Atman is Eternity, Purity, Reality, Consciousness and Bliss.

25. By the indiscriminate blending of the two - the Existence-Knowledge-aspect of the Self and the thought-wave of the intellect - there arises the notion of "I know".

26. Atman never does anything and the intellect of its own accord has no capacity to experience 'I know'. But the individuality in us delusorily thinks he is himself the seer and the knower.

27. Just as the person who regards a rope as a snake is overcome by fear, so also one considering oneself as the ego (Jiva) is overcome by fear. The ego-centric individuality in us regains fearlessness by realising that It is not a Jiva but is Itself the Supreme Soul.

28. Just as a lamp illumines a jar or a pot, so also the Atman illumines the mind and the sense organs, etc. These material-objects by themselves cannot illumine themselves because they are inert.

29. A lighted-lamp does not need another lamp to illumine its light. So too, Atman which is Knowledge itself needs no other knowledge to know it.

30. By a process of negation of the conditionings (Upadhis) through the help of the scriptural statement 'It is not this, It is not this', the oneness of the individual soul and the Supreme Soul, as indicated by the great Mahavakyas, has to be realised.

31. The body, etc., up to the "Causal Body" - Ignorance - which are objects perceived, are as perishable as bubbles. Realise through discrimination that I am the 'Pure Brahman' ever completely separate from all these.

32. I am other than the body and so I am free from changes such as birth, wrinkling, senility, death, etc. I have nothing to do with the sense objects such as sound and taste, for I am without the sense-organs.

33. I am other than the mind and hence, I am free from sorrow, attachment, malice and fear, for "HE is without breath and without mind, Pure, etc.", is the Commandment of the great scripture, the Upanishads.

34. I am without attributes and actions; Eternal (Nitya) without any desire and thought (Nirvikalpa), without any dirt (Niranjana), without any change (Nirvikara), without form (Nirakara), ever-liberated (Nitya Mukta) ever-pure (Nirmala).

35. Like the space I fill all things within and without. Changeless and the same in all, at all times I am pure, unattached, stainless and motionless.

36. I am verily that Supreme Brahman alone which is Eternal, Pure and Free, One, indivisible and non-dual and of the nature of Changeless-Knowledge-Infinite.

37. The impression "I am Brahman" thus created by constant practice destroys ignorance and the agitation caused by it, just as medicine or Rasayana destroys disease.

38. Sitting in a solitary place, freeing the mind from desires and controlling the senses, meditate with unswerving attention on the Atman which is One without-a-second.

39. The wise one should intelligently merge the entire world-of-objects in the Atman alone and constantly think of the Self ever as contaminated by anything as the sky.

40. He who has realised the Supreme, discards all his identification with the objects of names and forms. (Thereafter) he dwells as an embodiment of the Infinite Consciousness and Bliss. He becomes the Self.

41. There are no distinctions such as "Knower", the "Knowledge" and the "Object of Knowledge" in the Supreme Self. On account of Its being of the nature of endless Bliss, It does not admit of such distinctions within Itself. It alone shines by Itself.
42. When this the lower and the higher aspects of the Self are well churned together, the fire of knowledge is born from it, which in its mighty conflagration shall burn down all the fuel of ignorance in us.
43. The Lord of the early dawn (Aruna) himself has already looted away the thick darkness, when soon the sun rises. The Divine Consciousness of the Self rises when the right knowledge has already killed the darkness in the bosom.
44. Atman is an ever-present Reality. Yet, because of ignorance it is not realised. On the destruction of ignorance Atman is realised. It is like the missing ornament of one's neck.
45. Brahman appears to be a 'Jiva' because of ignorance, just as a post appears to be a ghost. The ego-centric-individuality is destroyed when the real nature of the 'Jiva' is realised as the Self.
46. The ignorance characterised by the notions 'I' and 'Mine' is destroyed by the knowledge produced by the realisation of the true nature of the Self, just as right information removes the wrong notion about the directions.
47. The Yogi of perfect realisation and enlightenment sees through his "eye of wisdom" (Gyana Chakshush) the entire universe in his own Self and regards everything else as his own Self and nothing else.
48. Nothing whatever exists other than the Atman: the tangible universe is verily Atman. As pots and jars are verily made of clay and cannot be said to be anything but clay, so too, to the enlightened soul and that is perceived is the Self.
49. A liberated one, endowed with Self-knowledge, gives up the traits of his previously explained equipments (Upadhis) and because of his nature of Sat-chit-ananda, he verily becomes Brahman like (the worm that grows to be) a wasp.
50. After crossing the ocean of delusion and killing the monsters of likes and dislikes, the Yogi who is united with peace dwells in the glory of his own realised Self - as an Atmaram.

51. The self-abiding Jivan Mukta, relinquishing all his attachments to the illusory external happiness and satisfied with the bliss derived from the Atman, shines inwardly like a lamp placed inside a jar.
52. Though he lives in the conditionings (Upadhis), he, the contemplative one, remains ever unconcerned with anything or he may move about like the wind, perfectly unattached.
53. On the destruction of the Upadhis, the contemplative one is totally absorbed in 'Vishnu', the All-pervading Spirit, like water into water, space into space and light into light.
54. Realise That to be Brahman, the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other blessing to be desired and the knowledge of which leaves nothing more to be known.
55. Realise that to be Brahman which, when seen, leaves nothing more to be seen, which having become one is not born again in this world and which, when knowing leaves nothing else to be known.
56. Realise that to be Brahman which is Existence-Knowledge-Bliss-Absolute, which is Non-dual, Infinite, Eternal and One and which fills all the quarters - above and below and all that exists between.
57. Realise that to be Brahman which is Non-dual, Indivisible, One and Blissful and which is indicated in Vedanta as the Immutable Substratum, realised after the negation of all tangible objects.
58. Deities like Brahma and others taste only a particle, of the unlimited Bliss of Brahman and enjoy in proportion their share of that particle.
59. All objects are pervaded by Brahman. All actions are possible because of Brahman: therefore Brahman permeates everything as butter permeates milk.
60. Realise that to be Brahman which is neither subtle nor gross: neither short nor long: without birth or change: without form, qualities, colour and name.
61. That by the light of which the luminous, orbs like the Sun and the Moon are illuminated, but which is not illumined by their light, realise that to be Brahman.
62. Pervading the entire universe outwardly and inwardly the Supreme Brahman shines of Itself like the fire that permeates a red-hot iron-ball and glows by itself.

63. Brahman is other than this, the universe. There exists nothing that is not Brahman. If any object other than Brahman appears to exist, it is unreal like the mirage.

64. All that is perceived, or heard, is Brahman and nothing else. Attaining the knowledge of the Reality, one sees the Universe as the non-dual Brahman, Existence-Knowledge-Bliss-Absolute.

65. Though Atman is Pure Consciousness and ever present everywhere, yet It is perceived by the eye-of-wisdom alone: but one whose vision is obscured by ignorance he does not see It; as the blind do not see the resplendent Sun.

66. The 'Jiva' free from impurities, being heated in the fire of knowledge kindled by hearing and so on, shines of itself like gold.

67. The Atman, the Sun of Knowledge that rises in the sky of the heart, destroys the darkness of the ignorance, pervades and sustains all and shines and makes everything to shine.

68. He who renouncing all activities, who is free of all the limitations of time, space and direction, worships his own Atman which is present everywhere, which is the destroyer of heat and cold, which is Bliss-Eternal and stainless, becomes All-knowing and All-pervading and attains thereafter Immortality.

Thus concludes Atma-Bodha.

Atma Panchakam

[Pentet on Soul]

By Adi Sankaracharya

Translated by P. R. Ramachander

Naham deho, nendriya nyantharangam,
Nahamkara prana vargaa na budhi,
Darapathya kshethra vithadhi dhoora,
Sakshi nithya prathyagathma shivoham. 1

I am neither the body, nor the senses nor the mind,
Neither am I pride, soul nor intellect,
But I am Shiva, who is eternal,
Who is completely unattached.
Who is far, far and far away
From wife, son, lands and assets,
And is the witness for everything.

Rajjwagnanath bhathi rajjuryadhai,
Swathma jnanad athmano jeeva bhava,
Aapthokthya hi branthinase sa rajjur,
Jjevo naham desikokthya shivoham. 2

Due to ignorance I think that a rope is a snake,
For due to absence of Jnana. I ascribe life in to lifeless thing.
And when the realized one points it out, I wake up from this illusion,
And understand that it is a rope and not a snake.
Similarly I am not the soul but Shiva,
Which I only understand by the teaching of the great teacher.

Aabhadhedham vishwamathmanya sathyam,
Sathya jnanananda roope vimohat,
Nidhramohat swapnavath thanna sathyam,
Shuddha poorno nithya eka Shivoham. 3

Due to the veil of ignorance,
I see this world in the eternal life,
Which has the form of truth and joy,
Similar to the dream which I see due to veil of sleep,
For I am the pure complete, perennial and single Shiva.

Mathi nanyath kinchid athrasthi viswam,
Sathyam bahyam vasthu mayopakjnapham,
Adarsandhar bhasamanasya thulyam,
Mayyadwaithe bhathi thasmad shivoham. 4

This world is in no way different from me,
Similar to everything getting reflected in a mirror,
All the world is within me,
So I am that Shiva which is without two.

Naham jatho na pravrudho na nashto,
Dehasyoktha prakrutha sarva dharma,
Karthruthwadhi schinmaya syasthi naham,
Karasyaiva hyathmano may Shivoham. 5

Nor was I born nor grew nor die,
For birth, growth and death are for the body,
The nature of taking up a work is,
The reflections of pride and not,
For my soul which is eternal,
And so I am the unattached Shiva.

Naham jatho janma mruthyu kutho may,
Naham prana kshuth pipase kutho may,
Naham chitham sokamohou kutho may,
Naham kartha bandha mokshou kutho may. 6

I was not born, whence birth and death came to me,
I am not the soul, whence came hunger and thirst to me,
I am not the mind, whence came passion and sorrow to me,
I am not the doer, whence came attachment and detachment to me?

Bhaja Govindam

By Adi Sankaracharya
Translated by S. N. Sastri

Bhaja Govindam is one of the most popular works of Sri Sankara. The essential teaching conveyed through this work is the need for cultivating an attitude of detachment towards all worldly matters and intense devotion to God. These two are necessary even for leading a happy life in the world. They are also the most important requisites for seekers of Self-knowledge.

1. Worship Govinda, worship Govinda, you deluded one! When the end is near, knowledge of grammar will not save you.

Note: The word 'moodhamate' used by Sri Sankara in this verse does not mean 'fool' or a person of deficient intelligence. It means 'one deluded by maya into identifying oneself with one's body, mind and senses'. We are all in reality the infinite Brahman, but, because of ignorance of this truth we think of ourselves as the body-mind complex. This wrong notion is what is called 'bondage' in Vedanta. In this sense even the most intelligent human being is a deluded person until he realizes the truth that he is none other than Brahman. The translation of this word as 'fool' does not bring out its real vedantic sense in the present context.

It should not be concluded that Sri Sankara decries the study of grammar. On the other hand, knowledge of grammar is essential for understanding the upanishads and Sri Sankara's Bhashya. Here grammar stands for all worldly knowledge. The Mundakopanishad says that there are two kinds of knowledge - the higher and the lower. The lower knowledge includes the four Vedas, the science of pronunciation, the code of rituals, grammar, etymology, metre, and astrology (including astronomy). The higher knowledge is that by which the Immutable (Brahman) is realized. The lower knowledge is necessary for all worldly purposes, but it is only the higher knowledge that will deliver one from the continuous chain of births and deaths. This is the idea conveyed by the statement that knowledge of grammar, that is, mere worldly knowledge, will not save you from samsara. So one should strive to attain Self-knowledge.

2. O deluded one, give up your craving for wealth. Make your mind free from desire and fill it with the thought of Brahman. Be happy with whatever you get as a result of your past actions (karma).

3. Do not be infatuated by the feminine body. Repeatedly remind yourself that it is only made up of flesh, fat and similar substances.

4. Life is as impermanent as water drops on a lotus leaf. Know that the whole world is in the grip of disease, sorrow, and ego.
5. A person's family loves him only as long as he is able to earn money. Afterwards, when the body has become weak, no one in the house even enquires about him.
6. As long as there is breath in the body, people in the house enquire about his welfare. Once the breath has left, even those who were dependent on him are afraid of his dead body. [The verb 'bibhyati' is in the plural. So the word 'bharya' means not only wife, but all dependents.]
7. Remember that wealth is always evil; there is not the slightest trace of happiness in it. For the rich there is fear even from their sons; this is the rule everywhere.
8. The child is ever intent on play; the young man is infatuated with the opposite sex; the old man is ever immersed in his worries; None ever thinks of the supreme Brahman.
9. Who is your wife? Who is your son? This mortal world is very strange indeed. To whom do you belong? Wherefrom have you come? O brother, ponder over the truth of all these.
10. Association with the good brings about detachment towards worldly pursuits. Detachment leads to freedom from delusion. From freedom from delusion arises constancy of the mind (in meditation on the supreme Being). Constancy of the mind leads to liberation even while alive.
11. What lustful enjoyments can there be when one is very old? How can there be a lake when the water has dried up? What followers can one have when one's wealth is exhausted? Once the ultimate Reality is known, how can there be worldly life anymore?
12. Do not be haughty because of wealth or friends or youth. Time destroys everything in a twinkling. Give up attachment to this world which is nothing but Maya and attain to the state of Brahman through knowledge of the Reality.
13. Night follows day, evening follows the morning, winter and spring repeat themselves. Time plays and the life is running out. But the force of desires never lessens.

14. Through this bouquet of twelve verses was instruction given to a scholar in grammar by the learned Sri Sankara Bhagavatpada. [The twelve verses are those starting from the second verse. The first verse is an introduction].



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Brahma Jnanavali Mala

Adi Sankaracharya
Translated by S. N. Sastri

[In this work attributed to Sri Sankara the characteristics of the person who has realized that he is Brahman are described. The aspirant for liberation is advised to meditate on these in order to attain to the same state.]

1. sakRt SravaNamAtreNa brahmajnAnam yato bhavet
brahmajnAnAvallmA sarveshAm mokshasiddhaye

The work entitled Brahma Jnanavali Mala, by hearing which just once knowledge of Brahman is attained, enables all to attain liberation.

2. asango'ham asango'ham asango'ham punah punah
saccidAnandarUpo'ham ahamevAham avyayah

Unattached am I, unattached am I, ever free from attachment of any kind; I am of the nature of Existence-Consciousness-Bliss. I am the very Self, indestructible and ever unchanging.

3. nityaSuddhavimukto'ham nirAkAro'ham avyayah
bhUmAnandasvarUpo'ham ahamevAham avyayah

I am eternal, I am pure (free from the control of mAyA). I am ever liberated. I am formless, indestructible and changeless. I am of the nature of infinite bliss. I am the very Self, indestructible and changeless.

4. nityo'ham niravadyo'ham nirAkAro'ham acyutah
paramAnandarUpo'ham ahamevAhamavyayah

I am eternal, I am free from blemish, I am formless, I am indestructible and changeless. I am of the nature of supreme bliss. I am the very Self, indestructible and changeless.

5. SuddhacaitanyarUpo'ham AtmArAmo'ham eva ca
akhaNDAnandarUpo'ham ahamevAhamavyayah

I am pure consciousness, I revel in my own Self. I am of the nature of indivisible (concentrated) bliss. I am the very Self, indestructible and changeless.

6. pratyakcaitanyarUpo'ham Santo'ham prakRteh parah
SASvatAnandarUpo'ham ahamevAhamavyayah

I am the indwelling consciousness, I am calm (free from all agitation), I am beyond prakrti (mAyA), I am of the nature of eternal bliss, I am the very Self, indestructible and changeless.

7. tattvAtItah parAtmAham madhyAtItah parah Sivah
mAyAtItah paramjyotih ahamevAhamavyayah

I am the supreme Self, beyond all the categories (such as prakRti, mahat, ahankAra, etc.), I am the supreme auspicious One, beyond all those in the middle. I am beyond mAyA. I am the supreme light. I am the very Self, indestructible and changeless.

8. nAnArUpavyatlto'ham cidAkAro'ham acyutah
sukharUpasvarUpo'ham ahamevAhamavyayah

I am beyond all the different forms. I am of the nature of pure consciousness. I am never subject to decline. I am of the nature of bliss. I am the very Self, indestructible and changeless.

9. mAyAtatkAryadehAdi mama nAstyeva sarvadA
svaprakASaikaUpo'ham ahamevAhamavyayah

There is neither mAyA nor its effects such as the body for me. I am of the same nature and self-luminous. I am the very Self, indestructible and changeless.

10. guNatravyatItto'ham brahmAdInAm ca sAkshyham
anantAnandarUpo'ham ahamevAhamavyayah

I am beyond the three gunas-sattva, rajas, and tamas. I am the witness of even Brahma and others. I am of the nature of infinite bliss. I am the very Self, indestructible and changeless.

11. antaryAmisvarUpo'ham kUTasthah sarvago'smyaham
paramAtmasvarUpo'ham ahamevAhamavyayah

I am the inner controller, I am immutable, I am all-pervading. I am myself the supreme Self. I am the very Self, indestructible and changeless.

12. nishkalo'ham nishkriyo'ham sarvAtmA Adyah sanAtanah
aparokshasvarUpo'ham ahamevAhamavyayah

I am devoid of parts. I am actionless. I am the self of all. I am the primordial one. I am the ancient, eternal one. I am the directly intuited self. I am the very Self, indestructible and changeless.

13. dvandvAdisAkshirUpo'ham acalo'ham sanAtanah
sarvasAkshisvarUpo'ham ahamevAhamavyayah

I am the witness of all pairs of opposites. I am immovable. I am eternal. I am the witness of everything. I am the very Self, indestructible and changeless.

14. prajnAnaghana evAham vijnAnaghana eva ca
akartAham abhoktAham ahamevAhamavyayah

I am a mass of awareness and of consciousness. I am not a doer nor an experiencer. I am the very Self, indestructible and changeless.

15. nirAdhArasvarUpo'ham sarvAdhAroham eva ca
AptakAmasvarUpo'ham ahamevAhamavyayah

I am without any support, and I am the support of all. I have no desires to be fulfilled. I am the very Self, indestructible and changeless.

16. tApatrayavinirmukto dehatrayavilakshaNah
avasthAtrayasAkshyasmi cAhamevAhamavyayah

I am free from the three kinds of afflictions- those in the body, those from other beings and those caused by higher powers. I am different from the gross, subtle and causal bodies. I am the witness of the three states of waking, dream and deep sleep. I am the very Self, indestructible and changeless.

17. dRg dRSyau dvau padArthau stah parasparavilakshaNau
dRg brahma dRSyam mAyeti sarvavedAntaDiNDimah

There are two things which are different from each other. They are the seer and the seen. The seer is Brahman and the seen is mAyA. This is what all Vedanta proclaims.

18. aham sAkshlti yo vidyAt vivicyaivam punah punah
sa eva muktah so vidvAn iti vedAntaDiNDimah

He who realizes after repeated contemplation that he is a mere witness, he alone is liberated. He is the enlightened one. This is proclaimed by Vedanta.

19. ghaTakuDyAdikam sarvam mRttikAmAtram eva ca
tadvad brahma jagat sarvam iti vedAntaDiNDimah

The pot, wall, etc., are all nothing but clay. Likewise, the entire universe is nothing but Brahman. This is proclaimed by Vedanta.

20. brahma satyam jaganmithyA jlvo brahmaiva nAparah
anena vedyam sacchAstram iti vedAntaDiNDimah

Brahman is real, the universe is mithya (it cannot be categorized as either real or unreal). The jiva is Brahman itself and not different. This should be understood as the correct SAstra. This is proclaimed by Vedanta.

21. antarjyotirbahirjyotih pratyakjyotih parAtparah
jyotirjyotih svayamjyotih Atmajyotih Sivo'smyaham

I am the auspicious one, the inner light and the outer light, the indwelling light, higher than the highest, the light of all lights, self-luminous, the light that is the Self.



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Dakshinamurthy Ashtakam

By Adi Sankaracharya

Translated by P. R. Ramachander

[Adi Sankara has written very many great Stotras (prayers) but here is a unique prayer, which is not only a prayer but the summary of all the philosophy that he has taught. Even during his time, this stotra was difficult to comprehend and it became necessary for one of his disciples called Sureshwaracharya to write a commentary called Manasollasa to this stotra. There are large number of books and commentaries on this commentary itself. What I am trying to do is to make a very feeble attempt to translate the stotra in to simple English. This is done with the grace of God and blessings of Adhi Sankara, as I clearly understand that I am not capable of such a great venture. It has an introductory sloka, followed by eight slokas, which is again followed by a sloka of Phala sruthi. My grateful thanks are due to Sri S. N. Shastri of Chennai, who is an expert in Vedanta, for going through my translation critically and suggesting changes. I have carried out all of them.]

Mouna Vyakhya prakatitha, para,
Brahma thathwam yuvanam,
Varshishtha anthevasad rishiganai,
Ravrutham brahma nishtai,
Acharyendram kara kalihtha chin,
Mudram ananda roopam,
Swathmaramam mudhitha vadanam,
Dakshinamurthim eede.

I praise and salute that Dakshinamrthy,
Who faces the south, Who explains the true nature of the supreme Brahman,
Through his state of silence, Who is young in looks,
Who is surrounded by disciples who are old Sages,
Whose minds are fixed on Brahman,
Who is the greatest of teachers,
Who shows the Chinmudhra* by his hand,
Who is personification of happiness,
Who is in the state of extreme joy within himself,
And who has a smiling face.

* He joins the edge of the thumb and first finger, which indicates that God and soul are one. This is called Chinmudhra. "Chinmudra denotes the identity of the individual soul and the supreme Self or Brahman. God is the Brahman associated with Maya. The identity is between the individual soul or self (jivatma) and the supreme self (paramatma) and not God."

Viswam darpana drusyamana nagari,
Thulyam nijantargatham,
Pasyannathmani mayaya bahirivath,
Bhutham yatha nidraya,
Ya sakshath kuruthe prabodha samaye,
Swathmanameva dwayam,
Thasmai sri guru murthaye nama idham,
Sree Dakshinamurthaye. 2

Similar to the image of a town as seen in the mirror,
When one sees the image of the world within him,
The world appears as if it is outside.
It is similar to his seeing due to illusion, During the state of sleep,
That the one real fact appears as many different truths,
And he realizes, when he wakes up and sees the reality,
That he is really the one and only one soul.
Salutation to the God facing the south, who is the greatest teacher.

The above stanza tells us that the world which is outside us is same as our soul but we see them as different entities due to the veil of ignorance. As soon as we wake up, we realize that the dream is false and even while seeing our image in the mirror; we know that we are not seeing us in the mirror but our image. When we get knowledge from the guru we are in the wakeful state without the veil of ignorance.

Beejasyanthari vankuro jagadhidham,
Prang nirvikalpam puna,
Mayakalpitha desa kala kalanaa,
Vaichithrya chithrikruatham,
Mayaveeva vijrumbhayathyapi maha,
Yogeeva yah swechaya,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 3

Like the germ inside the seed is its part,
But becomes different after development
The many places and time which are before us,
Are drawn by illusion in the board of life in a peculiar manner,
By a great savant or an expert Siddha,
Who can create them as per their will,
Salutation to the God facing the south, Who is the greatest teacher.

When the net of illusion is lifted and when we reach the stage of manifestation, we would find that what we think as different is but one and the same.

Yasyaiva sphuranam sadathmakamasath,
Kalparthagam bhasathe,
Sakshaath thathwamaseethi veda vachasa,
Yobodhyathyasrithhan,
Yath saksht karanath bhavenna punara,
Aavrithir bhavambhonidhow,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 4

He who exists as the real light of truth,
And shines in the false world of appearance,
And He who teaches disciples the great saying,
"Thou art that" after realizing its import,
Gets away from this cycle of life and death.
Salutation to the God facing the south, Who is the greatest teacher.

"That Thou Art is the famous Grand Pronouncement (mahA-vAkya) found in the Chandogya-Upanishad of the Sama Veda, meted out by AruNi to Svetaketu. It is repeated nine times to him and explained nine times. It is not supposed to be a casual statement. It is the summum bonum of all Upanishadic teaching. It says: That Brahman which is the common Reality behind everything in the cosmos is the same as the essential Divinity, namely the Atman or the Self, within you." This realization which is extremely difficult to achieve makes you understand that you are in fact this absolute reality called "Brahman".

Nanachidhra ghato dhara sthitha maha,
Deepa prabha bhaswaram,
Jnanam yasya thu chakshuradhi karana,
Dwara bahi spandathe,
Jaanameethi tham eva baandham anubathi,
Yethath samastham jagat,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 5

Like the light emanating from a lamp,
Kept in a pot with many holes,
Goes out in all directions,
In the person in whom the wisdom goes out
Through the openings of ear, eye, mouth and thought,
And when that person realizes that 'I know myself',
This whole universe shines after Him alone,
Who shines in the consciousness as the knower.
Salutation to the God facing the south, Who is the greatest teacher.

Our body prevents us from seeing the truth (the light from outside) that we are the Brahman and lets out light through the sensory organs and makes us deceive ourselves by feeling that we are happy. This simile of a pot with holes for the body occurs in many places in Indian philosophy.

Deham pranam api indriyanyapi chalaam,
Budhim cha soonyam vidhu,
Stree balandha jadopamasthvaha mithi,
Brandha brusam vadhina,
Maya sakthi vilasa kalpitha maha,
Vyamoha samharine,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 6

Those great philosophers, who think that,
The body, the soul and the fickle intellect,
The concept of emptiness and all other nothingness,
Are nothing but themselves,
Are similar to the women children, blind and the ignorant.
It is only He who can destroy, this veil of ignorance,
And wake us up from this state of deceit.
Salutation to the God facing the south, Who is the greatest teacher.

This is a sample of the approach of negation in identifying the truth about the concept of self. Senses, the body etc., cannot be the absolute truth as they are transient.

Rahu grastha divakarendu sadrusho,
Maya samachadanath,
Sanamthra karanopa samharanatho,
Yo abhoot sushuptha pumaan,
Pragaswapsaamithi prabodha samaye,
Yaa prathyabignayathe,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 7

Similar to the Sun when being masked by the serpent Rahu,
Knows that it was existing, once the eclipse is over
That man whose senses are suppressed
When he is asleep,
Because of the veil of illusion,
Realizes that he was in the state of sleep,
When he wakes up.
Salutation to the God facing the south, Who is the greatest teacher.

Similar the sun existing even when there is eclipse, we exist when we are sleeping. This is denial of the Buddhist theory that, when we are asleep there is nothingness.

Balyadishwapi jagaradhadishu thadha,
Sarva sva avasthaswapi,
Vyavruttha swanuvarthamanamaha,
Mithyanth sphurantham sada,
Svathmaanam pragatikarothi bajatham,
Yo mudraya bhadraya,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 8

Salutations to him who shines and exhibits,
Himself by the beatific Chinmudhra of the hand,
That he exists within the humans as self,
Forever and non-changing,
Even during the changing states of childhood, youth and old age
And even during the states of sleep, dream and wakefulness.
Salutation to the God facing the south, Who is the greatest teacher.

The truth as represented by the concept of Brahman exists always.

Viswam pasyathi karya karana thaya,
Swa swami sambandatha,
Sishyacharya thaya thadaiva pithru,
Puthradhyathmana bedatha,
Swapne Jagrathi va ya esha purusho,
Maya Paribramitha,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 9

The world sees as cause and effect,
The differences between us and our lord,
The distinction between teacher and the taught,
The distinction between father and son,
And so the man is confused by illusion,
And believes in these differences,
During the times of dream and wakefulness.
Salutation to the God facing the south, Who is the greatest teacher.

The ignorance of the truth because of the veil of ignorance Maya is reemphasized.

Bhoorambaamsya anilo ambhara,
Maharnadho himamasu puman,
Ithyabhathi characharathmakamidham,
Yasyaiva murthyashtakam,
Nanyath kinchana vidhyathe vimrusathaam,
Yasmath parasmath vibho,
Thasmai sri guru murthaye nama idham,
Sree dakshinamurthaye. 10

To the sake of which supreme Brahman,
The universe is shining as self,
Which is Movable and immovable, with its aspects?
Of water, fire, air, space,
The sun, moon and the individual soul,
And also to those who examine the truth behind,
The meaning of this universe and find,
That it Consists of nothing but,
The God who is everywhere.
Salutation to the God facing the south, Who is the greatest teacher.

Sarvathmathvamithi sphutikruthamitham,
Yasmadamushamin sthave,
Thenasya sravanath thadarnya mananath,
Dyanascha Sankeerthanath,
Sarvathmathva maha vibhuthi sahitham,
Syadheeswarasthvam svatha,
Siddhyeth thath punarashtadha parinatham,
Chaisvaryamvayhatham. 11

The concept of the Athma,
Which is explained in this poem of praise,
Hearing which, understanding which,
Meditating which and singing which,
One would attain the state of the godliness,
And the great state of self-realization,
And also you would get the eight powers of occult,
Without any problems in between.

Appendix:

The following three stanzas as well as the first stanza are chanted after the main stotra:-

Chitram Vata tharor mole vruddha,
Sishya, Guror Yuva,

Gurostu mounam vykhyanam,
Sishyasthu china samsaya

It is strange to see,
The very old disciples,
And the very young teacher,
Who sit under a banyan tree,
With the teacher always observing silence,
And the students getting all the doubts cleared.

Om nama pranavarthaya,
Suddha jnanaika moorthaye nama,
Nirmalaya prasanthaya,
Sri Dakshinamurthaye nama.

Salutations to that Dakshinamurthy,
Who is the meaning of the pranava, "om",
Who is the personification of unalloyed wisdom,
Who is crystal clear in his thought,
And who is the epitome of peace.

Gurave sara lokaanam,
Bishaje bhava roginaam,
Nidhaye sarva vidhyanam,
Sri Dakshinamurthaye nama.

Salutations to that Dakshinamurthy,
Who is the teacher of the entire world,
Who is the doctor to those,
Afflicted by the disease of birth and death,
And who is the treasure house of all knowledge.

Dasa Sloki or Nirvana Dasakam

By Adi Sankaracharya

Translated by S. N. Sastri

Introduction: It is said that the Dasasloki was composed by Sri Sankara spontaneously when Sri Govindapada, whom he approached with a request to be accepted as a disciple, asked him who he was. The ten slokas which have become famous as 'Dasasloki' were Sri Sankara's answer to this question. The gist of these slokas is that he is the pure Atma devoid of the limiting adjuncts in the form of the body, mind and organs.

1. I am not the element earth, nor water, nor fire, nor air, nor ether, nor any of the organs individually, nor all the elements or organs together as a whole. Because of variability (of the limiting adjuncts in the states of waking and dream), the self exists by itself only in deep sleep (without the limiting adjuncts in the form of the senses, mind, etc.). I am that most auspicious, attributeless, non-dual entity who alone remains (when all duality is negated).

Note: In this verse the view of the Charvakas (materialists) that there is no self or Atma different from the body is rejected. The Charvaka system does not accept the existence of a soul different from the body. There are various sub-divisions in the Charvaka school itself. One school holds that the physical body itself is the self, another that the sense organs are the self, yet another that the mind is the self. All these are rejected by Advaita. According to Advaita the individual self, which is identical with Brahman, is devoid of all qualities and is neither a doer nor an experiencer. In the waking state the mind, sense and physical body function with the consciousness derived from the Atma. In the dream state the physical body and senses do not function, but the mind functions and creates various objects. In the deep sleep state the mind too is dormant and the Atma alone is there. In this state also there is experience of happiness and total ignorance of everything, as is proved by the fact that when a person wakes up from sleep he or she says, "I slept happily, I did not know anything". This proves that the Atma, which is pure consciousness, exists in the deep sleep state also. In this state there is nothing but the Atma. The world of duality is only a superimposition on Brahman due to avidya. When self-knowledge arises, this avidya is destroyed and the self alone remains, which can never be negated. This self is pure consciousness, attributeless, and auspicious.

2. Neither the division into castes and stages of life, nor the rules of conduct and duties of the various castes and stages of life apply to me. I have no need for dharana, dhyana or yoga, etc. Since the notions of 'I' and 'mine' which are due to identification with the not-self (body, mind and organs) have gone, I remain as the one auspicious self free from all attributes.

3. The srutis say that in deep sleep there is no mother, nor father, nor gods, nor the worlds, nor the Vedas, nor sacrifices, nor holy places. Nor is there total void, since I exist then as the one auspicious self free from all attributes.

Since the notions of caste, stage of life, etc., are based only on false knowledge (which results in identification with the body, etc.), it is pointed out that when that (false knowledge) is not there, such notions also do not exist, as in the state of deep sleep.

This sloka is based on the Brihadaranyaka upanishad which says that in the state of deep sleep the father ceases to be a father, the mother ceases to be a mother, a thief is no thief, etc.

4. Neither the Sankhya view, nor the Saiva, nor the Pancharatra, nor the Jaina nor the Mimamsaka view, etc., is tenable. Because of the realization of the partless Brahman generated by the Mahavakya, Brahman is absolutely pure (untainted). I remain as the one auspicious self free from all attributes.

5. Brahman has no such thing as upper or lower (part), it has no inside or outside, it has no middle or any 'across', and it has no eastern or western direction, because it is all-pervading like space (or pervades space also). It is one and without parts. I remain as the one auspicious self free from all attributes.

6. Brahman is not white, nor black, nor red, nor yellow; it is not tiny, nor big. It is neither short nor long. It is not knowable since it is of the nature of effulgence. I remain as the one auspicious self free from all attributes.

7. There is neither teacher nor scriptures, neither student nor instruction, neither you nor I, nor this world. The knowledge of one's real nature does not admit of different perceptions. I remain as the one auspicious self free from all attributes.

8. I do not have the state of waking, nor of dream, nor of deep sleep. I am not Visva, or Taijasa, or Praajna. Because all these three states are only the products of ignorance, I am the fourth (beyond these three states). I remain as the one auspicious self free from all attributes.

Note: Visva is the name given to the jiva in the waking state, Taijasa in the dream state, and Praajna in the deep sleep state.

9. The Atma is all-pervading, is the desired goal, is self-existent, and is not dependent on any thing else, while the entire universe which is different from it is unreal. I remain as the one auspicious self free from all attributes.

10. It is not one; how can there be a second different from it? It has neither absoluteness nor non-absoluteness. It is neither void nor non-void since it is devoid of duality. How can I describe that which is the essence of the entire Vedanta!



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Dhanya Ashtakam

[Octet on he who is blessed]

By Adi Shankara

Translated by P. R. Ramachander

That jnanam prasamakaram yadheendryanam
thathjneyam yadupanishatsu nischithartham,
They dhanya bhuvi paramarth nischitheha,
Seshasthu bramanilaye paribramanthi. 1

That is wisdom, which maintains senses at peace,
That is knowledge, which is the understanding of Upanishads,
He who does all the work towards understanding this truth is blessed,
And all others are in the state of utter confusion in the maze called the world.

Aadhou vijithya vishayan mada moha raga
Dweshadhi shathru ganamahrutha yoga rajya,
Jnathwamrutham samanu bhootha parathma vidhya,
Kanthasukha bhatha gruhe vicharanthi dhanya. 2

He indeed is blessed, who wins over the enemies within
Of the Passion, desire hatred and excess of emotions
And gets in to the kingdom of yoga and reaches,
The deathless state, and lives happily with,
The wife called knowledge in the house of reasoning.

Thyakthwa gruhe rathi madho gathi hethu bhootha
Maathmachayo upanishadatha rasam pibantha,
Veethaspruha vishaya bhoga pade viraktha
Dhanyascharanthi vijaneshu viraktha sangha. 3

He indeed is blessed who forsakes the desire created by passion,
In the home which is the reason for his downfall,
Who drinks the essence of Upanishads leading,
To the desire to know about Athma,
Who becomes detached, not getting interested,
In the passion and the material wealth,
And who wanders in solitude far away from society.

Thyakthwa mamaahamithi bhandakare pade dwe
maanavamaana sadrusa samadarsanascha,
Kartharamanyamavagamyathadarpithani
Kurvanthi karma paripaka phalani dhanya. 4

He is indeed blessed who forsakes the two words, me and mine,
Who views insult and praise as equal and the same,
Who understands himself as different from the doer within him,
And who dedicates all his actions and their results to the doer.

Thyakthvaishana traya mavekshitha moksha marga
baikshamruthena parikalpitha deha yathra,
Jyothi parathparatharam paramathma samgnam
Dhanya dwijaa rahasi hrudyavalokayanthi. 5

That twice born is indeed blessed who forsakes,
The three desires for wealth recognition and family,
Who practices and walks in the path of salvation,
Who manages his walk of life with the nectar of alms,
And who researches in his heart about the eternal light,
Of the eternal soul and understands it.

Nasanna sanna sadasanna mahanna chanu
na sthree pumanna na napumsaka meka bheejam,
Yairbrahma thath samanupasitha meka chitha
Dhanya virejurithare bhava pasa bhaddha. 6

He is indeed blessed, who is not good nor bad, nor great,
Not man nor woman and nor an eunuch,
Who is the only cause of the world,
Who with concentration only searches for the eternal truth,
And who becomes person of luster without getting entangled,
In the desires for reaching the eternal.

Agnana panga parimagna mabhedha saram
dukhalayam marana janma jaravasaktham,
Samsara bhandana manithya maveksha dhanya
Gnaasina thadavaseerya vinaschayanthi. 7

He is indeed blessed, who gets free of the mire of ignorance,
Sorrow, death, birth and disability due to aging,
Who understands that these ties of the world are transient,
And cuts the bondage with the knife of wisdom,
And who understands that this is the philosophy of life.

Santhairananya madhibhir maduhra swabhavai
rekathwa nischithamanobhira petha mohai,
Sakam vaneshu vijithathma pada swaroopam
Sasthreshusamyaganisam vimrusanthi dhanya. 8

He is indeed blessed, who decides on the oneness,
Who forsakes passion, who gets the company of peaceful,
Incomparably intelligent people with sweet nature,
Who live in the forest and who forever think and analyze,
Scientifically about the significance of the soul.

Two more stanzas which are not found in other versions are found in the version given by Kalyan Press, Gorakhpur in their book Sthothra Rathnavali.

Ahimiva janayogam sarvadha varjayedhya,
Kunapamiva sunareem thyakthu kamo viragee,
Vishamiva vishayanyo manyamano duranthagn,
Jayathi parama hamso mukthi bhavam samethi. 9

Victory to that great realized soul,
Who avoids crowds of people like a snake,
Who disregards a pretty woman like a corpse,
And who leaves out bad thoughts just like poison,
With an assurance that he will surely attain salvation.

Sampoorna jagadeva nandanavanam sarvepi kalpa dhruma,
Gangavari samasthavarinivaha, punya samastha kriya,
Vacha prakrutha samskrutha sruthi siro Varanasi medhini,
SArvavasthithirasya vasthu vishaya drushte parabrahmani. 10

To him who realizes para brahma, the entire world is a garden,
All trees are wish giving trees, all water is the water of Ganga,
All his actions are pure and blessed, all his talks whether,
In prakrit* or in Sanskrit are summary of Vedas, the entire
World for him is the holy city of Kasi all his actions,
Are fully filled with Para Brahma, the eternal truth.

* Colloquial form of Sanskrit

Kanaka Dhara Stotra

By Adi Shankara

Translated by P. R. Ramachander

[Adi Sankara was possibly one of the great saints of his time. He was born in a poor Brahmin family in Kerala. After brahmopadesa, as is usual during those times, he was asked to beg alms for his lunch. One day when he went to a Brahmin house, the lady of the house was so poor that she did not have anything to give him. She searched hard and found one small fruit of gooseberry, which she gave to Sankara the boy. He was so touched by her gesture that he sang these 21 mellifluous hymns on Goddess Lakshmi, who poured golden goose berries as rain to the poor woman's house. Even today it is believed that poverty would be banished by singing this hymn.]

1

Angam hare pulaka bhooshanamasrayanthi,
Bhringanga neva mukulabharanam thamalam,
Angikrithakhila vibhuthirapanga leela,
Mangalyadasthu mama mangala devathaya.

To the Hari who wears supreme happiness as Ornament,
The Goddess Lakshmi is attracted, Like the black bees getting attracted,
To the unopened buds of black Tamala tree,*
Let her who is the Goddess of all good things,
Grant me a glance that will bring prosperity.

* A forest tree.

2

Mugdha muhurvidhadhathi vadhane Murare,
Premathrapapranihithani gathagathani,
Mala dhrishotmadhukareeva maheth pale ya,
Sa ne sriyam dhisathu sagarasambhavaya.

Again and again return, those glances,
Filled with hesitation and love of her who is born to the ocean of milk,
To the face of Murari,*

Like the honey bees to the pretty blue lotus,
And let those glances shower me with wealth.

* The God who killed the asura called Mura i.e Lord Vishnu.

3

Ameelithaksha madhigamya mudha Mukundam
Anandakandamanimeshamananga thanthram,
Akekara stiththa kaninika pashma nethram,
Bhoothyai bhavenmama bhjansasayananganaya.

With half closed eyes stares she on Mukunda, *
Filled with happiness, shyness and the science of love,
On the ecstasy filled face with closed eyes of her Lord,
And let her, who is the wife of Him who sleeps on the snake,
Shower me with wealth.

* He who gives immortal bliss.

4

Bahwanthare madhujitha srithakausthube ya,
Haravaleeva nari neela mayi vibhathi,
Kamapradha bhagavatho api kadaksha mala,
Kalyanamavahathu me kamalalayaya

He who has won over Madhu,*
Wears the Kousthuba** as ornament,
And also the garland of glances, of blue Indraneela,***
Filled with love to protect and grant wishes to Him,
Of her who lives on the lotus,
And let those also fall on me,
And grant me all that is good..

* An Asura.

** A garland worn by Vishnu.

*** A precious blue stone.

5

Kalambudhaalithorasi kaida bhare,
Dharaadhare sphurathi yaa thadinganeva,
Mathu samastha jagatham mahaneeya murthy,
Badrani me dhisathu bhargava nandanaya

Like the streak of lightning in black dark cloud,
She is shining on the dark, broad chest,
Of He who killed Kaidaba,*
And let the eyes of the great mother of all universe,
Who is the daughter of Sage Bhargava,**
Fallon me lightly and bring me prosperity.

* An Asura.

** One sage who did penance to have goddess Lakshmi as his daughter and succeeded.

6

Praptham padam pradhamatha khalu yat prabhavath,
Mangalyabhaji madhu madhini manamathena,
Mayyapadetha mathara meekshanardham,
Manthalasam cha makaralaya kanyakaya.

The God of love could only reach,
The killer of Madhu,*
Through the power of her kind glances,
Loaded with love and blessing and let that side glance,
Which is auspicious and indolent, Fall on me.

* An asura

7

Viswamarendra padhavee bramadhana dhaksham,
Ananda hethu radhikam madhu vishwoapi,
Eshanna sheedhathu mayi kshanameekshanartham,
Indhivarodhara sahodharamidhiraya
Capable of making one as king of Devas in this world,
Her side long glance of a moment,
Made Indra* regain his kingdom,
And is making Him who killed Madhu** supremely happy.
And let her with her blue lotus eyes glance me a little.

* King of Devas.

** An Asura.

8

Ishta visishtamathayopi yaya dhayardhra,
Dhrishtya thravishta papadam sulabham labhanthe,
Hrishtim prahrushta kamlodhara deepthirishtam,
Pushtim krishishta mama pushkravishtaraya.

To her devotees and those who are great,
Grants she a place in heaven which is difficult to attain,
Just by a glance of her compassion filled eyes,
Let her sparkling eyes which are like the fully opened lotus,
Fall on me and grant me all my desires.

9

Dhadyaddhayanupavanopi dravinambhudaraam,
Asminna kinchina vihanga sisou vishanne,
Dhushkaramagarmmapaneeya chiraya dhooram,
Narayana pranayinee nayanambhuvaha.

Please send your mercy which is like wind,
And shower the rain of wealth on this parched land,
And quench the thirst of this little chataka* bird,
And likewise, drive away afar my load of sins,
Oh, darling of Narayana,**
By the glance from your cloud like dark eyes.

* A mythical bird which is always thirsty.

** Name of Lord Vishnu.

10

Gheerdhevathethi garuda dwaja sundarithi,
Sakambhareethi sasi shekara vallebhethi,
Srishti sthithi pralaya kelishu samsthitha ya,
Thasyai namas thribhvanai ka guros tharunyai.

She is the goddess of Knowledge,
She is the darling of Him who has Garuda* as flag,
She is the power that causes of death at time of deluge,
And she is the wife of Him who has the crescent,
And she does the creation, upkeep and destruction at various times,
And my salutations to this lady who is worshipped by all the three worlds.

* A mythical eagle on which Lord Vishnu travels.

11

Sruthyai namosthu shubha karma phala prasoothyai,
Rathyai namosthu ramaneeya gunarnavayai,
Shakthyai namosthu satha pathra nikethanayai,
Pushtayi namosthu purushottama vallabhayai.

Salutations to you as Vedas* which give rise to good actions,
Salutation to you as Rathi** for giving the most beautiful qualities,
Salutation to you as Shakthi,*** who lives in the hundred petal lotus,
And salutations to you who is Goddess of plenty,
And is the consort of Purushottama.****

* Holy books of Hindus.

** Wife of the God of Love.

*** Goddess Parvathy.

**** Greatest among men, a name of Lord Vishnu.

12

Namosthu naleekha nibhananai,
Namosthu dhugdhogdhadhi janma bhoomayai,
Namosthu somamrutha sodharayai,
Namosthu narayana vallabhayai.

Salutations to her who is as pretty.
As the lotus in full bloom,
Salutations to her who is born from ocean of milk,
Salutations to the sister of nectar and the moon,
Salutations to the consort of Narayana.

13

Namosthu hemambhujā peetikayai,
Namosthu bhoo mandalā nayikayai,
Namosthu devathī dhaya prayai,
Namosthu Sarngayudha vallabhayai.

Salutations to her who has the golden lotus as seat,
Salutations to her who is the leader of the universe,
Salutations to her who showers mercy on devas,
And salutations to the consort of Him who has the bow called Saranga.

14

Namosthu devyai bhrugu nandanayai,
Namosthu vishnorurasi sthithayai,
Namosthu lakshmyai kamalalayai,
Namosthu dhamodhra vallabhayai.

Salutations to her who is daughter of Bhrigu,*
Salutations to her lives on the holy chest of Vishnu,
Salutations to Goddess Lakshmi who lives in a lotus,
And salutations to her who is the consort of Damodhara.**

* Another name for sage Bharghava referred earlier.

** He who was tied by a rope in the stomach - a name of Lord Krishna.

15

Namosthu Kanthyai kamalekshanayai,
Namosthu bhoothyai bhuvanaprasoothyai,
Namosthu devadhibhir archithayai,
Namosthu nandhathmaja vallabhayai.

Salutations to her who is light living in Lotus flower,
Salutations to her who is the earth and also mother of earth,
Salutations to her who is worshipped by Devas,
And salutations to her who is the consort of the son of Nanda.*

* Nanda Gopa the foster father of Lord Krishna.

16

Sampath karaani sakalendriya nandanani,
Samrajya dhana vibhavani saroruhakshi,
Twad vandanani dhuritha haranodhythani,
Mamev matharanisam kalayanthu manye.

Giver of wealth, giver of pleasures to all senses,
Giver of the right to rule kingdoms,
She who has lotus like eyes,
She to whom Salutations remove all miseries fast,
And my mother to you are my salutations.

17

Yath Kadaksha samupasana vidhi,
Sevakasya sakalartha sapadha,
Santhanodhi vachananga manasai,
Twaam murari hridayeswareem bhaje

He who worships your sidelong glances,
Is blessed by all known wealth and prosperity,
And so my salutations by word, thought and deed,
To the queen of the heart of my Lord Murari.*

* He who killed the asura called Mura.

18

Sarasija nilaye saroja hasthe,
Dhavalathamamsuka gandha maya shobhe,
Bhagavathi hari vallabhe manogne,
Tribhuvana bhoothikari praseeda mahye

She who sits on the Lotus,
She who has lotus in her hands,
She who is dressed in dazzling white,
She who shines in garlands and sandal paste,
The Goddess who is the consort of Hari,
She who gladdens the mind and she who confers prosperity on the three
worlds,
Be pleased to show compassion to me.

19

Dhiggasthibhi kanaka kumbha mukha vasrushta,
Sarvahini vimala charu jalaapluthangim,
Prathar namami jagathaam janani masesha,
Lokadhinatha grahini mamrithabhi puthreem.

Those eight elephants from all the diverse directions,
Pour from out from golden vessels,
The water from the Ganga* which flows in heaven,
For your holy purifying bath and my salutations in the morn to you,
Who is the mother of all worlds,
Who is the house wife of the Lord of the worlds,

And who is the daughter of the ocean which gave nectar.**

* The holiest river for Hindus.

** Goddess Lakshmi was supposed to have come out of the ocean of milk during churning. Nectar along with many things also came out similarly.

20

Kamale Kamalaksha vallabhe twam,
Karuna poora tharingithaira pangai,
Avalokaya mamakinchananam,
Prathamam pathamakrithrimam dhyaya

She who is the Lotus,
She who is the consort,
Of the Lord with Lotus like eyes,
She who has glances filled with mercy,
Please turn your glance on me,
Who is the poorest among the poor and first make me the vessel,
To receive your pity and compassion.

21

Sthuvanthi ye sthuthibhirameeranwaham,
Thrayeemayim thribhuvanamatharam ramam,
Gunadhika guruthara bhagya bhagina,
Bhavanthi the bhuvi budha bhavithasayo.

He who recites these prayers daily,
On her who is personification of Vedas,
On her who is the mother of the three worlds,
On her who is Goddess Rema,*
Will be blessed without doubt,
With all good graceful qualities,
With all the great fortunes that one can get and would live in the world,
With great recognition from even the learned.

* A name of Goddess Lakshmi.

Kaupeena Panchakam

By Adi Shankara

[Pentad of the Loin Cloth]

Translated by P. R. Ramachander

[This is a very short poem with five stanzas which glorifies the life of a Sannyasi (Ascetic). An ascetic in India is supposed to give away all his wealth before entering in to renunciation and get a loin cloth (kaupeena) from his teacher. That would be his only property.]

Vedantha Vakhyeshu Sada ramantho,
Bhikshannamathrena trishtimantha,
Vishokamantha karane charantha,
Kaupeenavantha Khalu bhaghyavantha 1

Always thinking about words of philosophy,
Always getting satisfied with food got by begging,
And always without trace of sorrow, thinking of the inner self,
The man with the loin cloth is indeed the lucky one.

Moolam tharo kevalam ashrayantha,
Panidhvayam bhokthuma manthrayantha,
Kandhamiva sreemapi kuthsayantha,
Kaupeenavantha Khalu bhaghyavantha 2

Always depending on only roots and plants,
Always taking only two hands full of food,
And always thinking of wealth as a torn piece of cloth,
The man with the loin cloth is indeed the lucky one.

Swananda bhava pari thushti mantha,
Sushantha sarvendriya vruthi mantha,
Aharnisam brahma sukhe ramantha,
Kaupeenavantha Khalu bhaghyavantha 3

Always getting elated in his own thoughts,
Always peacefully controlling all his senses,
And always drowned in the pleasure of Brahman,
The man with the loin cloth is indeed the lucky one.

Dehadhi bhavam parivarthayantha,
Swathmana athmanyavalokayantha,
Naantha na Madhyam na bahi smarantha,
Kaupeenavantha Khalu bhaghyavantha 4

Always witnessing his own changes of the body,
Who is seeing himself as his soul,
And who never thinks of ends, middle and outside,
The man with the loin cloth is indeed the lucky one.

Brahmaksharam pavanamucharantho,
Brahmahamasmeethi vibhavayantha,
Bhikshashano dikshu paribramayantha,
Kaupeenavantha Khalu bhaghyavantha 5

Always reciting the name of Brahman with devotion,
Always thinking that he himself is Brahman,
And who wanders aimlessly depending on alms obtained,
The man with the loin cloth is indeed the lucky one.

Maneeshaa Panchakam [1]

Adi Sankaracharya
Translated by S. N. Sastri

Introduction

In this work consisting of just five verses Sri Sankara has brought out succinctly the essence of Advaita Vedanta. The occasion for this composition may first be narrated. One day Sri Sankara was walking towards the temple of Lord Viswanatha in Varanasi along with his disciples. It so happened that a sweeper was walking towards him on the same street. Sri Sankara asked the sweeper to move away from his path. The sweeper then asked him some questions which form the substance of two verses which are a prelude to the main work. On hearing these questions, Sri Sankara realized that the person before him was no ordinary sweeper. Sankara replies to these questions in five verses. These five verses have been collectively given the name 'Maneeshapanchakam'. The word 'maneeshaa', meaning 'conviction' appears in the last line in all the five verses.

According to tradition, the sweeper was none other than Lord Siva Himself in that form. Sri Sankara himself is considered to be an incarnation of Lord Siva. Therefore this work is in essence a dialogue between two forms of Lord Siva, intended to convey to the world the essential teachings of Vedanta. Questions such as whether even Sri Sankara practiced untouchability in spite of being an enlightened soul have no place in the light of these facts. Moreover, in all such cases the story by itself is not important. To derive various conclusions about other matters on the basis of the story would be going off at a tangent. One fact which emerges is that, once a person has attained Self-knowledge, considerations such as his caste, etc., are totally irrelevant.

The verses are now taken up one by one.

The sweeper's questions:

1. O great among the twice-born! What is it that you want to move away by saying, "Go, go"? Do you want the body made up of food to move away from another body made up of food? Or do you want consciousness to move away from consciousness?
2. Is there any difference between the reflection of the sun in the waters of the Ganga and its reflection in the water in a ditch in the quarters of the outcastes? Or between the space in a gold pot and in a mud pot? What is this illusion of difference in the form, "This is a Brahmana and this is an outcaste"

in the indwelling self which is the ripple-free ocean of bliss and pure consciousness?

Note: The indwelling self, which is identical with the supreme Self whose nature is bliss and pure consciousness, is the same in all creatures. As the Bhagavad Gita says, "The enlightened see the same Self in the Brahmana endowed with learning and humility, the cow, the elephant, the dog and the outcaste" (5. 18).

Sri Sankara's answers:

1. If a person has attained the firm knowledge that he is not an object of perception, but is that pure consciousness which shines clearly in the states of waking, dream and deep sleep, and which, as the witness of the whole universe, dwells in all bodies from that of the Creator Brahma to that of the ant, then he is my Guru, irrespective of whether he is an outcaste or a Brahmana. This is my conviction.

Note: In the waking state the physical body as well as the senses and the mind function and experience external objects. In the state of dream there are no objects and the body and senses do not function, but the mind creates objects and events and experiences them. In deep sleep even the mind does not function. In all these three states consciousness is present. In the first two states the presence of consciousness is obvious because of the experience of external objects and the creations of the mind respectively. It may appear as if in deep sleep there is no such experience, but it is the experience of every one that on waking up he remembers that he slept happily and did not know anything. Remembrance is possible only of what has actually been experienced previously. It therefore follows that consciousness existed during deep sleep also and that it was because of this consciousness that happiness and ignorance were experienced. This consciousness is thus the witness of all experiences as well as the absence of experiences. This consciousness is the Self that dwells in every living being. Everything other than this consciousness is an object. The external objects are objects of experience for the sense organs. The sense organs are objects for the mind. The mind itself is an object for the consciousness or Self. Thus the self alone is the subject and everything else is an object of experience. The person who has realized that he is the Self and not the mind or the senses or the physical body is an enlightened person. Such a person is the Guru for the whole world.

2. "I am Brahman (pure consciousness). It is pure consciousness that appears as this universe. All this is only something conjured up by me because of avidya (nescience) which is composed of the three gunas (sattva, rajas and tamas)". One who has attained this definite realization about Brahman which is bliss itself, eternal, supreme and pure, is my Guru, whether he is an outcaste or a Brahmana.

3. Having come to the definite conclusion, under the instruction of his Guru, that the entire universe is always perishable, he who, with a calm and pure mind constantly meditates on Brahman, and who has burnt his past and

future sins in the fire of knowledge, submits his present body to the operation of his praarabdha karma. This is my conviction.

Note: Karma, in the sense of results of actions performed, is divided into three categories. (1) sanchita karma - the accumulated results of actions performed in past births, (2) praarabdha karma - those results of past actions which have given rise to the present body and (3) aagaami karma - the results of actions performed in the present birth. On the dawn of Self-knowledge the first category is completely destroyed along with the third category acquired up to the time of attainment of knowledge. After the dawn of Self-knowledge any action performed does not produce any result in the form of merit or demerit. The second category, praarabdha karma, is not destroyed on the attainment of Self-knowledge, but has to be exhausted only by being actually experienced. On the exhaustion of this category of karma the body of the enlightened person falls and the jivanmukta becomes a videha mukta. This is brought out in the above sloka by the statement that the enlightened person merely submits his body to the operation of praarabdha karma.

4. The Self or pure consciousness is experienced clearly within by animals, men, and gods as 'I'. It is by the reflection of this pure consciousness that the mind, senses and body, which are all insentient, appear to be sentient. External objects are perceived only because of this consciousness. This Self is, however, concealed by the very mind, senses and body which are illumined by it, just as the sun is concealed by clouds. The yogi who, with a calm mind, always meditates on this Self is my Guru. This is my conviction.

Note: The Self or pure consciousness is what enlivens the mind, senses, etc., which are insentient, and enables them to function. Clouds owe their origin to the heat of the sun which makes the water in the oceans evaporate. The clouds become visible only because of the light of the sun behind them. The same clouds hide the sun from our view. Similarly, the body, mind, and senses, which owe their sentiency to the pure consciousness that is the Self, conceal the Self from us by making us engage ourselves in worldly pursuits all the time. The self can be realized only if the senses and mind are withdrawn from external objects.

5. The Self, which is Brahman, is the eternal ocean of supreme bliss. A minute fraction of that bliss is enough to satisfy Indra and other gods. By meditating on the Self with a perfectly calm mind the sage experiences fulfillment. The person whose mind has become identified with this Self is not a mere knower of Brahman, but Brahman itself. Such a person, whoever he may be, is one whose feet are fit to be worshipped by Indra himself. This is my definite conviction.

Note: The Upanishads say that the happiness experienced by all living beings, including the gods, is only a minute fraction of the supreme, infinite bliss of Brahman (Brihadaranyaka, 4.3.32, Taittiriya, 2.8). Knowing Brahman means knowing that one is Brahman and not the body-mind complex. He who attains this knowledge is Brahman itself (Mundaka, 3.2.9). Thus knowing Brahman is the same as remaining as Brahman. It should be noted that this is not the

attainment of any new state. Every one is in reality Brahman, even when he is in bondage and looks upon himself as a limited human being. Liberation is nothing but the removal of the wrong identification with the body-mind complex by the realization of his real nature as the infinite, eternal Brahman. A rope is mistaken for a snake in dim light, but when it is examined with a light it is found that there never was a snake and that there was only a rope all the time. No one would say that there was a snake previously and that it had gone away. Similarly, when a person realizes that he is not the body-mind complex, but Brahman, it follows that he was always Brahman and that only the wrong notion about himself has been removed and nothing new has emerged. Thus there is no real bondage, but the individual jiva thinks, wrongly, that he is in bondage, due to ignorance of his real nature. When this ignorance is removed as a result of sravana, manana, and nididhyasana, the person becomes a jivanmukta here itself.



Download Link of Maneesha Panchakam with Slokas in Devanagari [PDF File]

Maneesha Panchakam [2]

By Adhi Sankara Bhagwat Pada
Translated by P. R. Ramachander

[While Adhi Sankara was returning from the Ganges after bath, once he saw an outcaste man with his wife standing in front of him. His immediate reaction was to ask them to move away from there. Then the man, who was Lord Shiva himself asked Sankara, whether he wanted his body to be moved or his soul. Sankara answers him in five great stanzas, which brings out his deep conviction. Unlike most of the prayers written by him, the concepts in these stanzas are not explained in a simple manner. I have consulted various translations to understand the import of what he tells in each stanza and have written what I have understood.]

1. Sathyaacharyasya gamane kadachith mukthi dhayakam,
Kasi kshethram prathi saha gourya margethu Sankaram

Once in the salvation giving city of Kasi, opposite to the real Acharya,
Lord Shiva along with Goddess Parvathi came in the same street.

2. Anthya Vesha dharam drushtwaa gacha gachethi chaa abraveeth,
Sankarasyomi chandala, tham puna praha Sankaram.

Seeing them in the garb of the downtrodden, he told,
Hey Chandala, I am Sankara, go away, go away,
And then Lord Sankara questioned him as follows.

3. Annamayad annamayam adhava chaithanyameva Chaithanyth,
Yathivara dhoorikrutham vanchasi, kim broohi Gacha gacheth

Body made of food, to another body made of food,
Or from one universal spirit, to another universal spirit,
Oh great sage, between which do you desire the distance,
Why did you say, go away, go away.

4. Prathyag vasthuni nistharanga sahanandaava bodhambudhou,
Viproyam swapacho ayam ithyapi Mahaan koyam vibhedha brama,
Kim Gangambuni bimbathe ambaramanou chaandala veedhipaya,
Pure vaantharamasthi kanchana ghati mruthu kumbhayorvaa ambare.

The reflection of everything is perceived as same, whether in still water or
moving sea,
Oh Brahmin, why this doubt about being a great one and this confusion of
inequality,
What is the difference of Sun in waters of Ganga or in the ditch in the street of

outcastes,

What is the difference of water stored in a gold pot or the mud pot of the potter?

5. Jagrad swapna sushipthishu sphutatharaa yaa samviddujrumbathe,
Yaa Brahmadhipi pilikantha thanushu prothaa jagat sakshini,
Saivaham na cha drusya vasthithvathi druda prajapi yasyathi che,
Chandalosthu sa thu dwijosthu guru rithyesha maneeshaa mama.

Whether one is awake, dreaming or sleeping, suppose one realizes that,
He is the soul that is invisible but which exists and he is firmly convinced that,
Brahma the creator to the tiny ant which are vibrant are the witnesses of all
activities of the world,
That one whether he is an outcaste or a Brahmin is my concept of a Guru.

6. Brahmaivahidama jagacha sakalam chinmathrivisthaaritham,
Sarva chaithadvidhyaya trigunayosesham kalpitham,
Idham yasya drudaa mathi sukhathare nithya pare nirmalam,
Chandalosthu sa thu dwijosthu guru rithyesha maneeshaa mama.

"The entire world is only Brahman which is extended by the pure
consciousness,
But imagined to be different due to the interplay of one's three gunas
(characteristics)",
If one with stable mind understands this and realizes that,
Everything is only bliss which is eternal, divine and pure,
That one whether he is an outcaste or a Brahmin is my concept of a Guru.

7. Saaaswan nasvameva viswamakhila nischithya vaachaa guro,
Nithyam Brahma nirantharam vimrusathaa nivyajsanthathmana,
Bhootham bhavi cha dushkrutham pradahathaa samvinmaye paavake,
Prarabdhaaya samarpitham swapuririthyesha maneeshaa mama.

Coming to the conclusion that this world is entirely perishable,
And not permanent after hearing the words of the Guru,
And if one discusses within his mind and decides that
The Brahman is forever and not perishable,
And burns in his fire of knowledge, the karmic load,
Earned in the past, present and future,
Then it is my decision that he is my guru.

8. Ya thiryag nara devathaabhi rahamithyaantha sphutaa gruhyathe,
Yad bhasaa hrudayaaksha deha vishayaa bhanthi swatho chethanaa,
Thaam bhasyai pihitharka mandala nibhaam sphurthim sadaa bhavayaa,
Nyogi nirvrutha manaso hi gururithyeshaa, maneeshaa mama.

That which is understood within themselves as the self by men, devas and animals,
And that which is illuminated by the self within oneself as the mind body and sense organs,
Hides the real self like a dark cloud hides those lit by a sparkling sun,
And that Yogi with emancipated mind, who understands this, is considered by me as my Guru.

9. Yath soukhyam ambudhi lesa lesatha yime sakradhaya nirvruthaa,
Yath chithe nitharaam prasantha kalane labdhwaa muni nirvruthaa,
Yasmin nithya sukhambudhou galthadhir brahmaiva na brahma vidh,
Ya kaschithsa surendra vanditha pado noonam maneesha mama.

The self is an ocean of eternal bliss and a minute part of it would make Indra and Devas happy,
The sages meditating with a mind of peace on this self and not on any other aspect would attain perfect bliss,
And he who identifies himself with this ocean of bliss is not the knower of Brahman but Brahman itself,
And the feet of such a person regardless of who he is, is fit to be saluted and this is my belief.

10. Dasastheham deha drushtyasmi shambho,
Jathastheso jeeva drushtyaa tridrushte,
Sarvasyathman athma drushtyaa thwameva,
Thwevam may dheernischithaa sarva sathrai.

Oh Lord Shambhu, who sees the past, present and future,
In this form of a body of mine which you see, I am your slave
In the form of the soul, I am part and parcel of yourself,
You are within me and in all others as the soul,
And I have come to this conclusion,
Based on all scriptures and by deep thought.

Srimad Sankara bhagavatha kruthou Maneesha panchakam samaptham.
Thus ends the five beliefs of Shankara Bhagwat Pada.

Maya Panchakam

By Adi Sankaracharya

Translated by S. N. Sastri

According to Advaita Vedanta Brahman is the only Reality. This Brahman appears to us as the universe of multifarious names and forms because of our ignorance of Brahman, in the same way as a rope, when not recognized as such due to dim light, appears as a snake. This ignorance is also known by the names 'Nescience' and 'Maya'. In his commentary on the Kathopanishad Sri Sankara says: "Alas, how unfathomable, inscrutable and variegated is this Maya, that every creature, though in reality identical with the supreme Being and even when taught so, does not grasp that fact and does not recognize himself as the supreme Self, while, even without being told, he accepts as his Self the not-Self, namely, the aggregate of body and senses and thinks, 'I am the son of so and so', though these (the body, senses, etc.) are only objects (of perception, etc.) like pots, etc. Verily it is that they are being deluded by the Maya of the supreme Being, such that every one moves again and again (through the unending cycle of birth and death)".

In Vivekachudamani, verse 108, Sri Sankara points out that Maya cannot be known directly, but can only be inferred from its effects, namely, the world of names and forms which we perceive. It is the power of the supreme Being. In verse 109 it is said that Maya cannot be described as either existent or non-existent or both; it is indescribable (anirvachaniya).

In Mayapanchakam, a work consisting of five stanzas, Sri Sankara brings out succinctly how Maya makes incompatibles appear together and shows how it brings about what appears logically to be impossible.

1. Maya, which is adept at making the impossible happen, superimposes on me (the Atman) who am in reality pure Consciousness, who am incomparable (because the Atman is the only reality and there is therefore nothing else with which it can be compared), who am eternal, partless, unlimited by space, time and other objects, in whom there is no differentiation whatsoever, the distinctions in the form of the world, God and the individual soul.

Note: The world, God and the individual soul appear to be different from one another only because of the limiting adjuncts. Intrinsically, there is neither difference nor identity among them, for all the three are in essence Pure Consciousness, homogeneous like a lump of salt. When the unconditioned Self has, as the limiting adjuncts, the body and organs which are characterized by ignorance, desire and action, it is called the transmigrating individual soul. When the limiting adjunct is the power of eternal and unlimited knowledge, which is Maya, the same Self is known as God, who is the antaryamin or Inner Controller of the whole world. The same Self, free from all limiting adjuncts, is Brahman (Br.up.3.8.12, Sankarabhashya).

2. Maya, which is adept at making the impossible happen, makes even those who have mastered the Vedas and the Upanishads behave no better than four-legged animals by tempting them with wealth and possessions. What a pity!

3. Maya, which is adept at making the impossible happen, makes the Atman which is of the nature of Bliss and pure and infinite Consciousness and is without a second, identify itself with the body made up of the elements, namely, ether, air etc., and whirl intensely in the ocean of transmigratory existence.

4. Maya, which is adept at making the impossible happen, creates in the pure Bliss-Consciousness which is devoid of attributes such as caste, creed and the like, the notion of 'I'-ness, of looking upon oneself as a Brahmana, Vaisya, etc., as well as attachment to son, wife and home.

5. Alas! Maya, which is adept at making the impossible happen, creates in Brahman which is homogeneous, without any parts, distinctions such as Brahma, Vishnu and Siva and thereby perplexes even the learned by making them look upon Brahma, Vishnu, and Siva as different from one another.



[Download Link of Maya Panchakam with Slokas in Devanagari \[PDF File\]](#)

Nirguna Manasa Puja

Worship of the Attributeless

By Adi Shankara

Translated by Swami Yogananda Sarasvati

E-Text Source: Advaita Vedanta Library

The disciple said:

1. In the indivisible Satchidananda whose nature is only unconditioned, and which is also the non-dual state, how is worship prescribed?
2. Where is the invocation (avahana) of the Fullness, and the seat (asana) of the All-supporting How is there washing of the feet (padya), offering of water (arghya) and sipping (achamana) for the limpid and Pure One?
3. How is there bathing (snana) for the Immaculate, and clothing (vasa) for the womb of the universe? How is there a sacred thread (upavita) for Him who is without lineage and caste?
4. How is there sandal paste (gandha) for the Unattached, and flowers (pushpa) for the Odorless? What is the jewel (bhusha) of the Undifferentiated? What ornament (alamkara) for the Formless?
5. What use of incense (dhupa) for the Spotless, or of lamps (dipa) for the Witness of everything? What is here the food-offering (naivedyam) for Him who is satiated only with His own bliss?
- 6-7. How does one prepare betel (tambula) for the Rejoicer of the universe? He whose nature is self-luminous consciousness, that Illuminator of the sun and other stars, who is sung by shrutis, how is there for Him the light-waving ceremony (nirajana) What circumambulation (pradakshina) for the Infinite? What prostration (pranama) for the non-dual Reality?
8. For Him who is unknowable by the words of the Vedas, what praise (stotra) is prescribed? How is there the ceremony of dismissal (udavasana) for Him who is established inside and outside?

The Guru said:

9. I worship the symbol of the Self (atmalinga) shining like a jewel and situated in the heart-lotus within the city of illusion, with the ablutions (abhisheka) of the unsullied mind from the river of faith, always, with the flowers of samadhi, for the sake of non-rebirth.

10. I am the One, the Ultimate. Thus one should invoke (avahayet) Lord Siva. Then one should prepare the seat (asana), that is thinking of the self-established Self.

11. I have no contact with the dust of virtue and sin. Thus should the wise one offer washing of the feet (padya), that is such knowledge destroying all sins.

12. One should pour forth a handful of water which is the root - ignorance held from time without beginning. This is verily the water-offering (arghya) of the symbol of the Self.

13. Indra and other beings drink only the tiny fraction of a drop from the waves of the bliss ocean of Brahman. That meditation is considered as the sipping (achamana).

14. All the worlds are bathed verily by the water of Brahma's bliss which is indivisible. That meditation is the ablution (abhishechana) of the Self.

15. I am the light of Consciousness without any veil. This thinking is the holy cloth (sad vastram) of the symbol of the Self. Thus should think the wise one.

16. I am the thread of the garland of all the worlds which are in the nature of the three gunas. This conviction is verily considered here as the highest sacred thread (upavita).

17. This manifold world mingled with numerous impressions is supported by me, and by no other. This meditation is the sandal paste (chandana) of the Self.

18. With the sesamum-flowers in the form of renunciation of the activity of sattva, rajas, and tamas, one should always worship (yajet) the symbol of the Self, for attaining liberation while living.

19. With the non-dual Bel leaves devoid of the triple distinction between the Lord, the guru, and the Self, one should worship (yajet) Lord Siva that is symbol of the Self.

20. One should think of His incense (dhupa) as the giving up of all impressions. The wise one should show the lamp (dipa) that is the realization of the luminous Self.

21. The food-offering (naivedyam) of the symbol of the Self is the big rice pudding known as the egg-universe of Brahma. Do drink the sweet nectar of bliss that is the delightful beverage (upasechana) of Mrityu or Lord Siva.

22. One should remember that cleansing the remnants of ignorance with the water of knowledge, is the washing of hands (hasta prakshalana) of the pure symbol of the Self.

23. Giving up the use of the objects of passion, this is the chewing of betel (tambula) of Lord Siva, the supreme Self who is devoid of the attributes beginning with passion.

24. Knowledge on one's own nature of Brahman, most shining, and burning to destruction the darkness of ignorance, that is here the waving of lights (nirajana) of the Self.

25. The vision of the manifold Brahman is the ornament (alamkritam) with garlands. Then one should remember the vision of the all- blissful nature of the Self, as the handful of flowers. (pushpanjali).

26. Thousands of Brahma's mundane eggs revolve in me, the Lord, whose nature is immovable and steady like a heap. This meditation is the circumambulation (pradakshina).

27. I am verily worthy of a universal salutation. Apart from my true Self, none is so worthy of salutation. This reflection is verily here the salutation (vandana) of the symbol of one's own Self.

28. The idea of the unreality of duties is termed as the saintly act (sat kriya) of the Self. Thinking of the Self as being beyond names and forms, this is the praise of his name (nama kirtana).

29. The hearing (shravana) of that God is the thought of the unreality of things to be heard of. The reflection (manana) of the symbol of the Self is the thought of the unreality of things to be reflected on.

30-31. Knowledge of the unreality of things to be contemplated upon is the deep meditation (nididhyasana) of the Self. Devotedness to the Self by the absence of all delusion and distraction, is named the perfect steadiness (samadhi) of the Self; and not delusion of one whose mind rests on something else. This is called the eternal repose of the mind (chitta vishranti) in Brahman itself.

32-33. Thus performing till death or even for a moment this worship of the symbols of one's own Self, which is expounded according to Vedanta, one who is well concentrated should give up the illusion of all bad impressions, as dust from the feet. Having shaken off the mass of ignorance and pain, one attains the bliss of liberation.

Nirvana Manjari

[Bouquet of Renunciation]

By Adi Sankara

Translated by P. R. Ramachander

Aham na amaro naiva marthyo na daithyo,
Na Gandharva Yaksha, pisacha prabhedha,
Pumanniva na sthree naiva shanda,
Prakrushta prakasa swaroopa Shivoham. 1

I am neither god nor man nor Asura,
I am neither Gandharva nor Yaksha nor ghost nor omens,
I am neither man, nor woman nor eunuch,
I am by nature, Shiva the effulgent entity.

Aham naiva balo, yuva naiva vrudho,
Na varni, na brahmachari na Grahastha,
Vansdhobhi naham sanyasa dharma,
Jaga jjanma nasaika hethu Shivoham. 2

I am neither a child nor youth nor old man,
I do not belong to a class nor I am bachelor or family man,
I do not sit in the forest nor do I follow the rules of Sannyasa,*
For I am that Shiva who causes destruction of the world.

* A monk who has renounced everything.

Aham naivameyasthiro bhoota maya,
Thadaivekshithum maam pradhangaasthupaya,
Samaslishta kayo thryo apyaadhwitheeya,
Sada athindriya sarva roopa shivoham. 3

I am not measurable and am past the concept of illusion,
Even though seen by all as different, I am that which brings things together,
Even though attached to the trinity, I am that which has no second,
For I am that Shiva which is all pervading and beyond senses.

Aham naiva mantha na gantha na vaktha,
Na kartha, na bhoktha, na muktha asramastha,
Yadaaham mano vruthi bheda swaroopa,
Sthadha sarva vuthi pradheepa, shivoham. 4

I am neither the thinker nor the one who goes nor the one who speaks,
I am neither the doer, nor the one who consumes nor the one free from
abodes,
I am one with different roles according to the thought of the mind,
For I am that Shiva, who is the cause of everything.

Na mey loka yathra pravaha pravruthy,
Rna mey bandhabhuddha dureeha nivurthy,
Pravuthy nivurthasya chithasya vruthy,
Ryathasthanvham thathswaroopa shivoham. 5

Neither I am that action which flows between worlds,
Nor I am the wrong selfish thoughts which are attached,
I am that thought of the mind which is at the end of action,
For I am that Shiva, which is thought personified after the end of the body.

Nidhanam yada jnana karyasya karya,
Vina yasya sathvam swatho naiva bhathi,
Yadhyantha madhya antharalantharala,
Prakasathmakam syatha devaham asmi. 6

Those who need to be cleaned of ignorant deeds and ignorance,
Those who are without truth, those who do not shine,
And those who are trapped between end, middle and middle of middle,
Are given lustrous mind by some god, and I am that Shiva.*

* Strictly "deva" but it is indicative of Shiva.

Yathoham na budhir na mey karya sidhi,
Yatho nahamangam na mey linga bhangam,
Hrudhakasa varthi, gathanga thrayarthi,
Sada Sachidananda murthy Shivoham. 7

I am not wisdom nor completion of tasks,
I am not organs nor the procreative seed,
I live in the sky of heart and am beyond the pain of senses,
I am that Shiva who is the personification of ever blissful true joy.

Yadaaseedvilasad vikaram jagadha,
Dwikarasrayam naa dwithyathwath syath,
Mano budhi chithahamakara murthy,
Pravruthiryatha syatha devaham asmi. 8

I am that Shiva, who creates the differences in the world,
Who is the abode of these different forms,
Who is perhaps the one who cannot be seen as two,

Who is personification of mind, wisdom, senses and intelligence,
And is the one from whom everything came.

Yadantharbahirvyapakam nithya shudham,
Yadekam sada sachidananda kadam,
Yatha sthoola sukshma prapanchasya bhanam,
Yathasthat prasoothistha devahamasmi. 9

I am that Shiva, who is crystal clear and pervades inside and outside,
Who is forever the cloud of the joy of eternal bliss,
Who is the creator of the big and minute parts of the universe,
And who is the mother source of all these parts.

Yadarkendu vidhwat prabha jala maala,
Vilasapadam yathswa bhedhadhi soonyam,
Samastham jagdyasya padathmakam sya,
Dhyatha shakthi bhanam thadevahamasmi. 10

I am that Shiva, who gives power to those who remember him,
Who is like the waves of lightning and shine of Sun and Moon,
Who playfully creates the difference between self and others,
And who has the whole world at his lotus feet.

Yatha kala moorthir bhibhethi prakamam,
Yathaschitha budhindriyanam vilasa,
Hari brahma rudrendra chandradheenaam,
Prakaso yatha syatha devahamasmi. 11

I am that Shiva, who is the source of existence to the God of death,
Who is the reason for the glory of mind, knowledge and senses,
And who is the reason for the shine of Gods like,
Brahma, Shiva, Indra, Chandra and others.

Yad akasavad sarvagam, Shantha roopam,
Parama jyothiraakara soonyam varenyam,
Yadad antha soonyam param, Shankarakhyam,
Yadanthar vibhavyam, tadhevaha masmi. 12

I am that Shiva, who cannot be classified within himself,
Who is infinite like the expanse of the sky,
Who has form which is peaceful,
Who is extremely effulgent,
Who chooses to be nothing,
Who does not have end nor beginning,
And who is called Shankara.

Nirvana Shatkam [1]

[Six Stanzas on Nirvana]

By Adi Sankara

Translated by Swami Vivekananda

I am neither the mind, nor the intellect, nor the ego, nor the mind-stuff;
I am neither the body, nor the changes of the body;
I am neither the senses of hearing, taste, smell, or sight,
Nor am I the ether, the earth, the fire, the air;
I am Existence Absolute, Knowledge Absolute, Bliss Absolute -
I am He, I am He. (Shivoham, Shivoham).

I am neither the Prana, nor the five vital airs;
I am neither the materials of the body, nor the five sheaths;
Neither am I the organs of action, nor object of the senses;
I am Existence Absolute, Knowledge Absolute, Bliss Absolute -
I am He, I am He. (Shivoham, Shivoham).

I have neither aversion nor attachment, neither greed nor delusion;
Neither egotism nor envy, neither Dharma nor Moksha;
I am neither desire nor objects of desire;
I am Existence Absolute, Knowledge Absolute, Bliss Absolute -
I am He, I am He. (Shivoham, Shivoham).

I am neither sin nor virtue, neither pleasure nor pain;
Nor temple nor worship, nor pilgrimage nor scriptures,
Neither the act of enjoying, the enjoyable nor the enjoyer;
I am Existence Absolute, Knowledge Absolute, Bliss Absolute -
I am He, I am He. (Shivoham, Shivoham).

I have neither death nor fear of death, nor caste;
Nor was I ever born, nor had I parents, friends, and relations;
I have neither Guru, nor disciple;
I am Existence Absolute, Knowledge Absolute, Bliss Absolute -
I am He, I am He. (Shivoham, Shivoham).

I am untouched by the senses, I am neither Mukti nor knowable;
I am without form, without limit, beyond space, beyond time;
I am in everything; I am the basis of the universe; everywhere am I.
I am Existence Absolute, Knowledge Absolute, Bliss Absolute -
I am He, I am He. (Shivoham, Shivoham).

Nirvana Shatkam [2]

By Adi Sankara

Translated by S. N. Sastri

Introduction:

Sri Sankara Bhagavatpada has blessed posterity with a large number of invaluable compositions. These can be grouped under three broad categories. The first category, meant for the intellectually most advanced, comprises his commentaries (Bhashya) on the Upanishads, Brahmasutra and the Bhagavadgita. The second category consists of independent works, known as prakarana granthas, which expound the gist of the Upanishads in simple language. These vary in length from half a verse to one thousand verses. In the third category fall devotional hymns.

Nirvanashatkam is a prakarana grantha consisting of six verses. Prakarana has been defined in the Vishnu Dharmottara Purana thus:

"Prakarana is a text which explains some particular aspects of the Sastra and deals with certain secondary questions arising out of the explanations given".

The instruction emphatically conveyed by the six verses of Nirvanashatkam is that identification with the body, mind, and senses is the root cause of all sorrow and that it should be given up and one should realize one's real nature as none other than the supreme Brahman. This realization is what is known as liberation.

1. I am not the mind, nor the intellect, nor the ego-sense, nor the store-house of memories. I am not the ear, nor the tongue, nor the nose, nor the eyes. Nor am I the sky (space), or the earth, or fire, or air. I am the supreme auspiciousness of the form of consciousness-bliss. I am the auspiciousness.

Note: In all these verses the term 'I' stands for the pure atma. The mind is defined thus in Brihadaranyaka upanishad, 1.5.3 - "Desire, resolve, doubt, faith, lack of faith, steadiness, unsteadiness, shyness, intelligence, fear - all these are nothing but the mind". The idea brought out here is that all emotions are in the mind and not in the atma. A person identifies himself with his mind when he says, "I desire this", "I have resolved to do this", etc. This verse points out that this identification is wrong and is due to ignorance of the fact that every one is in reality the atma or self, which is identical with the supreme Brahman. The question arises, why have the intellect, ego-sense and the chittam been mentioned separately, when they are all included in the mind itself? The reason is that, though the mind is only one, it is given four different names in Vedanta according to the four different functions performed by it. This has been explained by Sri Sankara in Vivekachudamani in slokas 95 and 96 as below:

"The one antahkarana or inner organ is known by four different names, manas, buddhi, ahankara and chittam according to the different functions. When the mind cogitates it is called manas. When it comes to a decision it is called buddhi. When it stores memories it is called chittam. When it identifies itself with each of these functions it is known as ahankara. The manner in which these functions take place can be explained by taking an illustration. I am walking along the road and I see at a distance a person whose gait seems to resemble that of a certain friend of mine, named Raman. I begin to debate whether the person I see at a distance is Raman or not. This function of debating is what is called 'manas'. When he comes nearer and I am able to see his face clearly, I compare it with the memory of the face of Raman stored in my mind. This memory is 'chittam'. If I find that the two tally, I decide that he is Raman and I greet him. This function of deciding is called 'buddhi'. The performer of all these three functions is 'I', which is known as 'ahankara'. The term 'manas' is also generally used to denote all these four collectively, when these distinctions are not intended.

By the statement "I am not the mind, etc.", we are asked not to identify ourselves with these activities of the mind and to look upon ourselves as the pure atma which is actionless and is a mere witness of the activities of the mind. In this way we will not be affected by the joys and sorrows that arise in the mind. In the Bhagavadgita, 3.27, the Lord says that all actions are performed by the body, mind and senses, but because of delusion every one thinks that he is the doer.

A person identifies himself with his body and his sense organs when he says, "I am stout, I am fair-complexioned, I hear, I taste, I smell, I see, etc". The second line points out that this identification is also wrong and is due to delusion. The body is made up of the five elements, space, air, fire, water, and earth. By denying identification with these in the third line, identification with the physical body is denied.

The last line says that we are none other than the supreme Brahman which is existence-consciousness-bliss. The word Siva should not be mistaken to mean Lord Siva. Those who want to attack Advaita interpret this as meaning that Advaita asks the individual to arrogate to himself the status of God Himself. This is a wrong understanding. The term 'Siva' is used here in the same sense as in the Mandukya upanishad, 7, where it means 'auspiciousness' and denotes the supreme Brahman. The identity declared by Advaita is not between the individual or jiva as such and God. What Advaita says is that the jiva as well as God are in reality none but the pure Brahman, with the vesture of the body, mind and senses in the case of the jiva and Maya in the case of God. These vestures are not real. When these unreal vestures are negated, what remains in both cases is only the pure Brahman.

The body and mind have only empirical reality, i.e. they appear to be real only until the dawn of self-knowledge. Atma, which is identical with Brahman, is alone the absolute reality which is eternal and changeless. Thus the very essence of Advaita Vedanta, namely, the identity of the jivatma and paramatma is brought out in this verse and in all the subsequent verses.

2. I am not what is known as the life-breath, nor am I the five vital airs. I am not the seven 'dhatus' or constituents of the body. I am not the five sheaths. I am not speech, nor the hands, nor the feet. I am not the genital organ, nor the organ of excretion. I am the supreme auspiciousness of the form of consciousness-bliss. I am the auspiciousness.

Note: The praana or life breath is given five names in Vedanta according to the five functions performed by it. These are what are spoken of as the five vital airs in this sloka. The five vital airs are praana, vyaana, apaana, samaana, and udaana. These are described in Sri Sankara's Bhashya on Prasnopanishad. 3.5, thus: He (praana) places apaana, a division of himself, in the two lower apertures, as engaged in the work of ejecting the excreta. Praana himself, who occupies the position of the sovereign, resides in the eyes and the ears and issues out through the mouth and nostrils. In the navel is samaana, which is so called because it assimilates all that is eaten or drunk, distributes them equally in all parts of the body and effects digestion. Udaana, another division of praana, moves throughout the body and functions upwards. It leads the soul out of the body at the time of death and takes it to other worlds according to one's punya and paapa. Vyaana regulates praana and apaana and is the cause of actions requiring strength. All these are only air and are therefore insentient. Kathopanishad, 2.2.5 says, "Mortals do not live by praana or apaana, but by something else on which these two depend". They depend on the atma which is what gives them sentiency. Here we are told not to identify ourselves with the life-breath.

The seven dhatus are the constituents of the body such as marrow, fat, flesh, blood, lymph, skin, and the cuticle.

The five sheaths: These are described in the Taittiriya upanishad. The physical body is the outermost sheath. It is called the annamayakosha or sheath of food because it is nourished by food. Within this is the praanamayakosha or sheath of vital air, which is made up of the vital air with its five divisions and the organs of action, namely, speech, hands, feet, the genitals and the organ of excretion. The next inner sheath is the manomayakosha or sheath of the mind, which is made up of the mind and the five organs of perception, namely, ear, eye, and the senses of smell, taste, and touch. The next sheath is vijnaanamayakosha or the sheath of the intellect. This consists of the intellect or buddhi and the five organs of perception. The innermost sheath is the anandamayakosha or sheath of bliss. This is the primal ignorance or avidya which is the cause of transmigratory existence. These five sheaths constitute the body-mind complex. The instruction is that we should not identify ourselves with these which are all ephemeral and always undergoing changes.

The third line says that we are not the five organs of action. The last line is the same as in the first sloka.

3. I do not have any aversion or attachment, nor do I have greed, delusion, pride, or jealousy. I do not hanker after Dharma, wealth, pleasures, or liberation (the four purusharthas). I am the supreme auspiciousness of the form of consciousness-bliss. I am the auspiciousness.

Note: All the emotions such as likes, dislikes, greed, etc., belong to the mind and so the atma has no connection with them. The rules of Dharma apply only when there is identification with the body-mind complex. The atma has no desire for wealth or pleasures. The atma is ever liberated. It is only when the atma is identified with the body-mind complex that there is the notion of bondage and it is only then that liberation has to be sought. The pure atma is ever free. A person who has become totally free from identification with his body and mind is already liberated. As far as the atma itself is concerned, it has neither bondage nor liberation, just as there is neither day nor night in the sun itself.

4. There is no such thing as merit or sin for me. Nor is there joy or sorrow. I have no need for mantras, or pilgrimage, or Vedas, or sacrifices. I am neither the enjoyed nor the enjoyer, nor enjoyment. I am the supreme auspiciousness of the form of consciousness-bliss. I am the auspiciousness.

Note: All these are only for the jiva who identifies himself with his body and mind. The atma is pure, untainted, and actionless. Once a person has realized that he is the pure atma, he has no need of mantras, pilgrimage, etc., because there is nothing more to be attained. The joy and sorrow referred to in this sloka are those which arise due to external circumstances. These have a beginning and an end and these pertain only to the mind and not the atma. The atma is of the very nature of supreme eternal bliss.

I am neither the enjoyed nor the enjoyer, nor enjoyment - What is enjoyed is an object. So this means that the atma is not an object. The enjoyer is one who performs an action, a doer. So this means that the atma is not a doer. Enjoyment is an act. The atma is not an act.

5. I have no possibility of death, nor distinction of caste. I have no father, nor mother. I have no birth. I have no relations, nor friend, nor guru, nor disciple. I am the supreme auspiciousness of the form of consciousness-bliss. I am the auspiciousness.

Note: All the relationships exist only as long as a person looks upon himself as the body-mind complex. The atma is eternal and so it has no birth and no death.

6. I am unconditioned (and so free from all attributes). I am formless. I am all-pervading. I am beyond the organs. I am ever the same. There is neither bondage nor liberation for me. I am the supreme auspiciousness of the form of consciousness-bliss. I am the auspiciousness.

Note: The pure atma is not conditioned or limited by the body and mind. The atma, being identical with Brahman, is all-pervading and changeless. Bondage is nothing but identification with the body and mind. This is due to ignorance of our real nature. When this ignorance is destroyed by the knowledge of our real nature it will be realized that there never was any bondage at all. It is not as if every one is in bondage and becomes liberated on attaining self-knowledge. Every one is in reality none other than the supreme Brahman even before the dawn of self-knowledge. Liberation is not the production of a new state that did not exist

earlier. Liberation is only the realization that one has always been Brahman but has been wrongly thinking of himself as a limited being. This can be understood by taking the classic example of the rope being mistaken for a snake. When a light is brought and it is found that there is only a rope, no one will say that there was previously a snake, but now there is only a rope. Similarly it is wrong to say that there was previously bondage and after the dawn of knowledge there is liberation. In reality there is neither bondage nor liberation, but both are attributed to the jiva due to ignorance.



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Panchikaranam

A small treatise on Vedanta

By Adi Sankara

E-Text Source: Advaita Vedanta Library

1. AUM. The VIRAT is said to be the sum total of all the quintuplicate [1] five elements and their effects. This is called the gross body of the Atman (soul).

Waking is that state, where the senses give rise to the knowledge of objects. The Atman, which identifies Itself with both the waking state and the gross body, is known as the VISHVA.

These three (the gross body, the waking state and the VISHVA) together are represented by the first letter A in the syllable AUM.

2. The five un-quintuplicate rudimentary elements and their effect, the subtle body, both together constitute what is called the HIRANYAGARBHA. The material subtle body has seventeen parts, viz. the five vital forces, the ten organs of perception and action, the mind and the intellect. This is said to be the subtle body of the Atman (soul).

3. When the sense-organs are quiescent or withdrawn, the knowledge arising out of impressions of the waking state and the imaginary objects there perceived, are together called the dream state. The TAIJASA is the Atman which identifies Itself with both the dream state and the subtle body. These three, i.e. the subtle body, the dream state and the TAIJASA are represented by the second letter U in AUM.

4. Bound up with reflection of Pure-consciousness, the Nescience, which hides the Atman and is the cause of both the gross and the subtle bodies, is called the AVYAAKRTA or undifferentiated. This is the causal body of the Atman. This is neither existent nor non-existent, nor even both existent and non-existent; neither different from, nor identical with, nor both different from and identical with, the Atman. This Nescience is neither composite, nor non-composite, nor both composite and non-composite, but removable by the knowledge of the identity of Brahman and the Atman alone.

When all thoughts cease and the determinative intellect, too, lapses into its causal condition, the state of deep-sleep appears. The personality appropriating these two, i.e., the causal-body and the deep-sleep state is described as PRAJNA.

These three (the causal-body Nescience, the deep-sleep state and the PRAJNA) are symbolised by the last letter M in AUM.

Now, A the waking-personality, should be resolved into U, the dream-personality, and the U into M i.e., the deep-sleep personality. Again, the M should be reduced into AUM and the AUM into I. I am, the Atman, the Witness of all, the absolute of the nature of Pure Consciousness; I am neither Nescience nor even its effect but I am Brahman alone, Eternally Pure, Ever Enlightened, Eternally Free and Existence Absolute. I am the Bliss Absolute, One without a second and the Innermost Consciousness.

Remaining in this state of absolute identification is what is called SAMADHI or the Super-conscious state.

Thou art That, I am Brahman, Consciousness-Bliss is Brahman, This Self is Brahman, etc. - all these Srutis, i.e., the Upanisadic sayings (known as Mahavakyas or the great dictum) are direct evidences to the identity of the Atman, the individual soul, and Brahman. This is what is called PANCHKARANAM or quintuplication.

Here ends the small treatise named PANCHIKARANAM by Bhagavan Sri Sankaracharya.

[1] [Note: Quintuplicate: A particular process by which the five elementary constituents of the universe are said to be compounded with one another to form grosser entities that serve as units in the composition of the physical universe.]

Prashnottara Ratna Malika

[Garland of Gems of Questions and Answers]

By Adi Shankara Bhagawat Pada

Translated by P. R. Ramachander

[Here is the eternal and perennial wisdom of the great savant called Adi Shankara in the form of searching questions and pithy answers. Some people (Digambara Jains) are of the opinion that Prashnottara Ratna Malika is written by Amoghavarsha in his old age when he had distanced himself from the affairs of the state and yet others (Svetambara Jains) are of the opinion that it is written by Saint Vimalacharya. But I choose to follow the great Paramacharya of Kanchi who has written about this great work being that of Adi Shankara. The work is so great that I feel that anyone in this world reading this would become wise. I have consulted the Sanskrit version of this great work, which is in the form of poem but have fashioned this work based on a book by Sri P. N. Parasuraman in Tamil in the form of question and answers contained in the poem.]

Ka Khalu nalankriyathe drushti drushtartha sadhana Pateeyaan,
Amuya Kanta sthithaprasnothara rathna malikaya. 1

Who among all those people capable of attaining salvation in this world and in the world above, have not become wiser by taking in to their mind, this Gems of Garland of questions and answers?

1. What should be accepted?

Guru's advice should be accepted

2. What should be avoided?

Bad acts should be avoided.

3. Who is the Guru?

He who knows the truth and thinks of the good of his students.

4. What should be done speedily?

Attain salvation by avoiding repeated birth and deaths.

5. What is good for you?

Dharma is good for you.

6. Who is learned?

He who is wise is learned.

7. What is poisonous?

Disregarding advice of elders is poisonous.

8. What is the ultimate of ordinary life?
The ultimate is thinking about the ultimate.
9. What should men yearn for?
They should yearn for the good of themselves and others.
10. What makes you tipsy like alcohol?
Desire (attachment) makes you tipsy like alcohol.
11. What is the climbing tendril in domestic life?
Desire is the climber.
12. Who is your enemy?
Laziness is your enemy.
13. All people are afraid of what?
All of them are afraid of death.
14. Who is blinder than the blind?
Man with desire is blinder than the blind.
15. Who is valorous?
He who controls his mind is valorous.
16. What is the nectar which can be eaten by our ears?
Advice by great people is such nectar.
17. What is the root for recognition?
Not asking for favours from anybody is such a root.
18. What cannot be measured?
The damsel's gait cannot be measured.
19. Who is wise?
He who is not deceived by women is wise.
20. What is sorrow?
Being not satisfied is sorrow.
21. What is debasing?
Being forced to beg from a debased man is debasing.
22. What is hi-fi life?
Living a life without faults is hi-fi life.

23. What is ignorance?

Not getting trained in anything is ignorance.

24. Who is awake?

Wise man is awake.

25. What is sorrow?

The foolishness of all living beings is sorrow.

26. What is transient like the water on a lotus leaf?

Youth, wealth and life span are transient.

27. Who are similar to the rays of moon and do well to others?

Good people

28. What is hell?

It is being in the control of others.

29. What is being all right?

It is forsaking everything.

30. What should be achieved?

You should try to do good to all people.

31. What is dear to all animals?

Their soul is dear to all animals.

32. What leads to wrong results?

Pride leads to wrong results.

33. What leads to pleasure?

Friendship with good people leads to pleasure.

34. Who is expert in removing all sorrows?

He who forsakes everything is such an expert.

35. Which is equivalent to death?

Being a fool is equivalent to death.

36. Which is invaluable?

Giving anything at the time when it is required badly is invaluable.

37. What hurts till you die?

The sin committed in secret hurts you till death.

38. For what should you take effort?
To learn, to be healthy and to give in charity needs great effort.
39. What should be disregarded?
Bad people, other's wife and other's wealth.
40. What should you think of always during day and night?
You should think that there is no meaning in life and not about women.
41. To what should you get attached?
To mercy towards sad people and towards friendship with good people.
42. Whose soul cannot be reformed?
Bad people, doubting Thomases, people with an ever sad face and ungrateful people.
43. Who is good man?
The one with good character is a good man.
44. Who is debased?
The one with bad character is a bad man.
45. Whom will Gods worship?
Gods will worship those who have mercy.
46. Seeing which, should we be afraid?
Seeing the forest of domestic life, we should be afraid.
47. Who can control all living beings?
He who tells truth, speaks pleasantly and has humility can control all beings.
48. For getting things that we see and things that we cannot see, where should we stand?
In the path of justice.
49. Who is blind?
The learned man who does evil acts.
50. Who is deaf?
He who cannot hear good words.
51. Who is dumb?
He who cannot speak comforting words at appropriate time.

52. What is wisdom?
Giving without asking is wisdom.
53. Who is a friend?
He who prevents us from doing sin.
54. What is beautiful?
Good character is beautiful.
55. What are beautiful words?
Truth is the most beautiful word.
56. What is as transient as the lightning?
Company of bad people and friendship with women.
57. Who do not slip from obeying rules of the caste?
Learned people.
58. What is difficult to get in this world like, chinthamani - the wish giving gem?
The good four (chatur pathram)
59. What is Chatur pathram (the good four) which drives away the darkness of ignorance?
1. Charity coupled with sweet words.
 2. Knowledge without pride.
 3. Valour with patience.
 4. Wealth with sacrifice.
- These four rare things are called the good four.
60. What should be pitied?
Miserliness.
61. What is fit to be praised when one has wealth?
Philanthropy.
62. Who is fit to be worshipped by the wise?
He who has natural humility.
63. Like the lotus shines on seeing the sun, on seeing whom will a clan shine?
On seeing its members with good characters coupled with humility.
64. Who can make this world as his slave?
He, who speaks sweet words, holds conversation which leads to good, and observes Dharma can make this world as his slave.

65. What attracts the mind of the wise man?
Good poems and a wise lady.
66. Who will never face danger?
He who obeys the advice of elders and also has humility.
67. Whom will the Goddess of wealth love?
She will love a person with active mind and just conduct.
68. From whom would the Goddess of wealth run away?
She will run away from lazy people and those who insult teachers and Brahmins (learned people).
69. Where should we live?
We should live near good people.
70. From which country, we should go away?
That country which is ruled by a miserly tyrant.
71. How can man be without sorrow?
By having a wife with humility and stable wealth.
72. In the world what type of man will always be sad?
He who has wealth but does not give it to anybody will be sad.
73. What leads to worst words about a man?
His begging from debased people.
74. Who is valorous than Lord Sri. Rama?
That man who does not lose his stability in spite of arrows from the God of love.
75. What should occupy your thought day and night?
The feet of God and not this life.
76. Who are blind even though they have eyes?
Atheists.
77. Who would be called lame in this world?
He who goes for pilgrimage when he is old.
78. What is most Theertha (sacred water)?
That which removes dirt from the mind.

79. What should be spoken by men?
The name of Hari.
80. What should not be told by a wise man?
Lie and ills about others.
81. What should man earn?
Knowledge, wealth, strength, fame and Punya (result of good deeds)
82. What wipes away all good characters?
Miserliness.
83. Who is the enemy?
Time.
84. Which ministry should be avoided?
The ministry without wise and old ministers.
85. In this world, in what should man be sincere?
In government service.
86. What is dearer than the soul?
Dharma of our caste and company of good people.
87. What is like the ever perennial banyan tree?
Charity given to the proper people.
88. What is the weapon for everybody?
The capability of proving with just deeds.
89. Who is the mother for everybody?
Cow.
90. What is the army?
Courage.
91. What is like God of death?
A careless life.
92. Where is poison?
With bad people in this world.
93. What is an unclean (untouchable) state?
The time when one takes loan and cannot repay.

94. What is the state of fearlessness?
Absence of desire for everything (Renunciation)
95. What is fear?
Money.
96. What is rarely obtained by man?
Devotion to Hari.
97. What is sin?
Troubling others
98. Who is the darling of God?
He who does not suffer himself and also not cause suffering to others.
99. How do you achieve things?
By austerity.
100. Where is wisdom?
With wise men.
101. What is real wisdom?
In approaching great people and serving them.
102. Who are great people?
They who know the codes of good conduct.
103. Which is more sorrowful than death for a famous man?
Notoriety
104. Who leads a pleasant life in the world?
He who has wealth.
105. What is wealth?
That which fulfills one's desires.
106. What is the reason for a pleasant life?
Punya (compensation for good deeds)
107. From where does suffering originate?
It originates from sin.
108. Who will get wealth?
Those who worship God with devotion will get wealth.

109. Who would attain progress?
He who has humility will attain progress.

110. Who would lose?
A proud man will lose.

111. Who should not be believed?
He who always tells lies.

112. When is telling lies not a sin?
Telling a lie to protect Dharma is not a sin.

113. What is Dharma?
That which has been considered as Dharma in our community by our ancestors.

114. What is the strength of good people?
God.

115. Who are great people?
Those who are always happy are great people.

116. What is God?
The good deeds done are God.

117. Who does good deeds?
He who is praised by Good people.

118. Who is the friend for a family man?
His wife.

119. Who is the family man?
He who does sacrifices.

120. What are sacrifices?
That which are indicated in the Vedas which leads to one's upliftment.

121. To whom will religious duties give benefit?
He, who is religious, has knowledge and good character.

122. Who is disciplined?
He who considers Vedas as his basis of life.

123. Who is equivalent to a dead man?
He who does not do his duties.

124. Who is lucky?

He who has renounced everything. (Sanyasi)

125. Who is fit to be worshipped?

He who is well read and is learned.

126. Who should be served?

Philanthropist

127. Who is Philanthropist?

He who satisfies the man who begs.

128. What is the greatest luck for one with a body?

Absence of diseases.

129. Who would get benefit?

He who tries hard.

130. Who does not have sin?

He who chants the name of God always.

131. Who is contended?

He who has good sons.

132. What is difficult for a man to do?

Keeping his mind under control always.

133. Who is a Brahmachari (unmarried lad doing austerities)?

He who avoids contact with women and is safe from such contacts.

134. Who is Paradevatha?

It is Goddess Parvathi who is personification of knowledge.

135. Who is the Lord of the world?

Sun God (He feeds the world)

136. Who is responsible to keep beings alive?

Rain.

137. Who is brave?

He who saves those who are afraid.

138. Who is the teacher of the world (Jagatguru)?

Lord Shiva is the Jagatguru.

139. Where from one gets knowledge?

We get it from Lord Shiva.

140. Wherefrom can we get salvation?

From devotion to Lord Mukunda

141. Which is Lord Mukunda.?

He who makes us cross Ajnana.

142. What is Ajnana (ignorance)?

Forgetting of the soul is Ajnana.

143. Who does not have sorrow?

He who does not have anger does not have sorrow.

144. What is pleasure?

Contentment is pleasure.

145. Who is king?

He who pleases the people is the king.

146. Who is dog?

He works under a man with downright bad habits is a dog.

147. Who controls illusion?

Parameswara (The Supreme God) controls illusion.

148. What is magic?

This world is magic.

149. Which is similar to dreams?

What happens when we are awake is similar to dreams.

150. What is truth?

Parabrahma (Supreme conceptual all-pervading God)

151. What is a lie?

That which is destroyed by wisdom is a lie.

152. What is silly?

Horn of a rabbit etc

153. What cannot be classified as truth or lie?

Maya (illusion)

154. What is taught by Maya (illusion)?
Dwaitha (Concept of duality i.e. God and beings are different)
155. What is fit for real wisdom?
Advaita (Concept of non-duality)
156. Wherefrom is ignorance born?
There is no beginning to it. (It has no birth place.)
157. What acts like a tonic to the body?
Praptha Karma (Actions already done)
158. What gives food?
Life.
159. Who is fit to be worshipped by the Brahmin?
Gayathri, Sun God, Fire and Lord Shiva who is within all these three.
160. What does Gayathri, Sun, Fire and Lord Shiva have?
It is the principle.
161. Who is God whom we can see?
Mother
162. Who is the teacher fit to be worshipped?
Father
163. Who is personification of all gods?
A wise man who does all his Karmas
164. Who is responsible for destruction of a clan?
He who creates sorrow in the mind of good people.
165. Whose words would become true?
He observes penance of truth, penance of silence and patience.
166. What is the cause of birth?
Attachment
167. Which is the next birth?
Son
168. Who cannot be avoided?
God of death

169. Where should we keep your feet?
Should be kept in places which look clean to the eye.

170. Who is fit for giving food as charity?
It should be given to he who is hungry.

171. Who should be worshipped?
Incarnations of God.

172. Who is the Godhead?
It is Maheswara the combination of Shiva and Vishnu.

173. What is the result of devotion to God?
Being able to see him everywhere.

174. What is salvation?
Death of ignorance.

175. From where were Vedas created?
From the letter Om.

Ithyesha Kandastha Prasnothararathnamalika yesham,
They mukthabharana idha vimalascha banthisathsamajeshu.

All those who wear this Garland of Gems of question and answers in their neck would shine in the assembly of learned elders as if they are wearing a garland of gems (salvation).

Ithi Srimad Shankaracharya virachitha Prasnothara rathna malika
Sampoornam.

Thus ends the Gem garland of question and answers written by Sri
Shankaracharya.

Pratah Smarana Stotram

By Adi Sankara

Translated by S. N. Sastri

Introduction:

In these three verses of Sri Sankara Bhagavatpada the essence of Advaita Vedanta has been brought out.

1. I meditate in the morning on the Self which shines in the heart, which is existence-consciousness-bliss, which is the goal to be attained by Paramahansa sannyasis, which is called the fourth because it is beyond the three states of waking, dream and deep sleep, and which always witnesses the states of waking, dream and deep sleep. I am that Brahman which is indivisible and not the aggregate of the five elements, ether, air, fire, water and earth.
2. I worship in the morning that supremely effulgent Being who is spoken of (in the Vedas) as unborn, changeless, and the highest, who is inaccessible to the mind and whom words cannot directly describe, but by whose blessing the faculty of speech functions, and who is described in the Upanishads by the words 'not this, not this'.
3. I bow down in the morning to the infinite, eternal Being who is known as the supreme Purusha, who is beyond the darkness of ignorance, who is resplendent like the sun, who is everything and on whom this entire universe appears, just as a rope appears as a snake.
4. One who reads every morning this sacred triad of verses which is an ornament for all the three worlds will attain to the supreme state of liberation.



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Sadhana Panchakam

By Adi Sankara

Translated by Swami Chinmayananda

Published by Chinmaya Mission, Mumbai

1. Study the Vedas daily.
Perform diligently the duties (karmas) ordained by them.
Dedicate all those actions (karmas) as worship unto the Lord.
Renounce all desires in the mind.
Wash away the hordes of sins in the bosom.
Recognise that the pleasures of sense-objects (samsar) are riddled with pain.
Seek the Self with consistent endeavour.
Escape from the bondage of 'home'.
2. Seek companionship with Men of Wisdom.
Be established in firm devotion to the Lord.
Cultivate the virtues such as Shanti etc.,
Eschew all desire-ridden actions.
Take shelter at a Perfect Master (Sat-Guru).
Everyday serve His Lotus feet.
Worship "Om" the Immutable.
Listen in depth, the Upanishadic declarations.
3. Reflect ever upon the meaning of the Upanishadic commandments, and
take refuge in the Truth of Brahman.
Avoid perverse arguments but follow the discriminative rationale of the Sruti
(Upanishads).
Always be absorbed in the attitude (bhav) - "I am Brahman".
Renounce pride.
Give up the delusory misconception - "I am the body".
Give up totally the tendency to argue with wise men.
4. In hunger diseases get treated.
Daily take the medicine of Bhiksha-food.
Beg no delicious food.
Live contentedly upon whatever comes to your lot as ordained by Him.
Endure all the pairs of opposites: heat and cold, and the like.
Avoid wasteful talks.
Be indifferent.
Save yourself from the meshes of other peoples' kindness.

5. In solitude live joyously.

Quieten your mind in the Supreme Lord.

Realise and see the All-pervading Self everywhere.

Recognise that the finite Universe is a projection of the Self.

Conquer the effects of the deeds done in earlier lives by the present right action.

Through wisdom become detached from future actions (Agami).

Experience and exhaust "Prarabdha" the fruits of past actions.

Thereafter, live absorbed in the bhav - "I am Brahman" !

Sata Sloki

By Adi Sankaracharya
Translated by S. N. Sastri

Foreword

Srimad Bhagavatpada, an incarnation of Lord Paramesvara, who has conferred blessings on the whole world, has composed works of different kinds. They can be divided into three categories, meant respectively for spiritual aspirants of inferior, medium and superior competence. These are, (1) devotional hymns, (2) independent works, known as Prakarana granthas, and (3) commentaries (Bhashyas) on the Prasthanatraya - the Upanishads, Brahmasutras, and Bhagavadgita. In all these works, a style that would facilitate their understanding by the category of persons for whom they are intended has been adopted by him and the true nature of the Atma and of Isvara has been expounded with great clarity.

The present work, Satasloki, is a pre-eminent one among the Prakarana granthas and is neither very short nor very long. In this work the essence of the Prasthanatraya is summarized in a very lucid manner. It seems to me that the saying 'one becomes learned through Satasloka' is perhaps with reference to this work itself. For, Self-knowledge is indeed what has been definitely described as learning by the Lord in the Gita - "The wise call him learned whose actions have been burnt off by the fire of knowledge" (4.19).

The style of the verses in this work is a little difficult, though very pleasing. All the topics expounded at various places in Vedanta are also found here. In particular, the means by which one can attain liberation easily, which has been stated in the Setu Sama of the Karmakanda of Samaveda, forms the subject-matter of verse 19.

The special feature of the present work in English by Sri S. N. Sastri is that, along with word-by-word meaning, relevant extracts from the Upanishads, the Bhashya, etc., are given, so as to bring out the true import of the verses clearly. To cite some examples; (1) in verse 26 dealing with the nature of Maya, the exposition, supported by reference to the relevant mantra of the Rigveda and extracts from the Mundakopanishad and Gita is very commendable, (2) in verse 42, many references have been given to explain the distinction between Jivanmukti and Videhamukti, (3) in verse 81 the 'Drishti-srishti-vada has been explained lucidly with extracts from Mandukya upanishad, etc., (4) in verse 82, in order to show that the world is similar to a creation by magic, extracts from various texts have been given and the unreality of the world has been conclusively established.

Sri S.N.Sastri has previously translated Narayaniyam, Hastamalakiyam and Anandasagarastava into English and these have been published. These translations are true to the original. Because of the experience so gained, his translation of the present work Satasloki has been very successful in bringing out the true spirit of the original. There is no doubt that seekers who are not particularly proficient in Sanskrit will be greatly benefited by the study of this book.

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27.2.2001

Introduction

Sri Sankara Bhagavatpada has blessed us with a large number of works. These can be grouped under three broad categories. The first category, meant for the intellectually most advanced, comprises his commentaries (Bhashya) on the Upanishads, Brahmasutras and the Bhagavadgita. The second category consists of independent works, known as Prakarana granthas, which expound the gist of the Upanishads in simple language. These vary in length from half a verse to one thousand verses. In the third category fall devotional hymns. There is a wrong impression among some persons that Sri Sankara did not attach importance to devotion to a personal God. This is belied by his own statements in his commentaries, especially on the Gita. For example, in his commentary on the Gita, 2.39, he explains Krishna's words to Arjuna thus-"You will become free from bondage by the attainment of knowledge through God's grace". Again, in 18.65-"Knowing for certain that liberation is the definite result of devotion to God, one should be intent only on surrender to God".

The present work, Satasloki, is one of the Prakarana granthas, like Atmabodha, Vivekachudamani and others. This consists of a hundred and one verses. In the first verse the incomparable glory of the Sadguru who imparts Self-knowledge is described. The last verse ends with a prostration to Vasudeva, the supreme Being, who is the in-dweller of all bodies. While most of the verses are based on various mantras of the Upanishads, there are some based on mantras in the Karmakanda of the Vedas. Sri Sankara thus points out that the Karmakanda also contains valuable teachings for the spiritual aspirant who strives for realization of the Self. Unlike the Sankhyas who gave importance only to the Jnanakanda and the Purva Mimamsakas who dismissed the Upanishads as mere Arthavada or eulogy, Sankara established in his Bhashyas that both the kandas have validity, though at different stages of the aspirant's spiritual progress. In his Bhashya on Br. Up.

4.4.2 he says: "All the obligatory rites serve as means to liberation through the attainment of Self-knowledge. Hence we see that the ultimate purpose of the two parts of the Vedas, that dealing with rites and that dealing with Self-knowledge, is the same". In many places in the Karma kanda there are clear indications that the ultimate goal of life is liberation (see for example verse 19 in the present work).

The verses in Satasloki bring into sharp focus the main teachings of all the Upanishads. The particular statements in the Upanishads on which the verses are based are pointed out in the notes under the relevant verses. For the advanced students of Vedanta who have already studied the ten main Upanishads this work will serve as an aid to manana or reflection. For those less advanced, this work will be a good guide for understanding the subtleties and nuances of Advaita Vedanta. Some of the verses contain very useful instructions on what qualities one should cultivate in order to attain spiritual progress. Reference may be made here to verses 4,8,9,12 and 19.

It is said that H.H. Jagadguru Chandrasekhara Bharati Swami of Sringeri Mutt instructed His disciple, H.H. Abhinava Vidyatirtha Swami to study verse 12 of Satasloki and to practise what has been taught there. This verse explains how a spiritual aspirant should conduct his life.

A few words about the essential features of Advaita Vedanta will not be out of place here. Dr. T.M.P.Mahadevan says in his book 'Ramana Maharshi and His Philosophy of Existence' - "We believe that Advaita is not a sectarian doctrine. It is the culmination of all doctrines, the crown of all views. Though other views may imagine themselves to be opposed to Advaita, Advaita is opposed to none. As Gaudapada, a pre-Sankara teacher of Advaita, says, Advaita has no quarrel with any system of philosophy. While the pluralistic world-views may be in conflict with one another, Advaita is not opposed to any of them. It recognizes the measure of truth that there is in each of them; but only, that truth is not the whole. Hostility arises out of partial vision. When the whole truth is realized, there can be no hostility. (Mandukya Karika, III. 17 & 18; IV. 5)".

The core of Advaita is that Brahman is the only reality. 'Reality' is defined as that which does not undergo any change at any time. By this test, Brahman, which is absolutely changeless and eternal, is alone real. The world keeps on changing all the time and so it cannot be considered as real. At the same time, we cannot dismiss it as unreal, because it is actually experienced by us. The example of a rope being mistaken for a snake in dim light is used to explain this. The snake so seen produces the same reaction, such as fear and trembling of the limbs, as a real snake would. It cannot therefore be said to be totally unreal. At the same time, on examination with the help of a lamp it is found that the snake never existed and that the rope alone was there all

the time. The snake cannot be described as both real and unreal, because these two contradictory qualities cannot exist in the same substance. It must therefore be said that the snake is neither real nor unreal. Such an object is described as 'mithya'. Just as the snake appears because of ignorance of the fact that there is only a rope, this world appears to exist because of our ignorance of Brahman. Thus the world is also neither real nor unreal; it is also 'mithya'. Just as the snake is superimposed on the rope, the world is superimposed on Brahman. Our ignorance of Brahman is what is called Avidya or Ajnana or Nescience. This ignorance not only covers Brahman, but it projects the world as a reality. The world has no reality apart from Brahman, just as the snake has no reality apart from the rope. When the knowledge of Brahman arises, the world is seen as a mere appearance of Brahman. Another example may be taken to explain this. Ornaments of different sizes and shapes are made out of one gold bar. Their appearance and the use for which they are meant vary, but the fact that they are all really only gold, in spite of the different appearances and uses, cannot be denied. The appearance may change, a bangle may be converted into rings, but the gold always remains as gold. Similarly, on the dawn of the knowledge of Brahman (which is the same as the Self), though the different forms continue to be seen by the Jnani, he sees them all only as appearances of the one Brahman. Thus the perception of difference and the consequences of such perception, such as looking upon some as favourable and others as the opposite, and the consequent efforts to retain or get what is favourable and to get rid of or avoid what is not favourable, come to an end. This is the state of liberation even while living, which is known as Jivanmukti.

The Jiva, or individual, is Brahman alone, but because of identification with the body, mind and senses he looks upon himself as different from Brahman and as a limited being, subject to joys and sorrows caused by external factors. This identification with the body, mind and senses is what is called bondage. In reality the Jiva is the pure Brahman and is different from the body-mind complex. When this truth is realized as an actual experience, the identification with the body-mind complex ceases. This is liberation. Thus liberation is not the attainment of a state which did not exist previously, but only the realization of what one has always been. The illusory snake never existed. What existed even when the snake was seen was only the rope. Similarly, bondage has no real existence at all. Even when we are ignorant of Brahman and think of ourselves as limited by the body, we are really none but the infinite Brahman. Liberation is thus only the removal of the wrong identification with the body, mind and senses. The attainment of the state of liberation-in-life or Jivanmukti is the goal of human life according to the Upanishads.

I have derived great help for the preparation of this commentary from the commentary 'Gurupriya' in Tamil by Brahmasri V.S.V. Guruswamy Sastrigal. I further wish to place on record here my indebtedness to my Gurus, late Brahmasri M.S.Ramaswami Iyer, late Brahmasri Anna Subramania Iyer, Brahmasri Goda Venkateswara Sastry and Brahmasri R. Krishnamurthi Sastry, Principal, Madras Sanskrit College, to all of whom I owe all my knowledge of Vedanta.

I am very grateful to Brahmasri R. Krishnamurthi Sastri for kindly writing a Foreword to this book.

S. N. Sastri
Chennai [Feb 28, 2001]

Satasloki

1. There is nothing in all the three worlds that can be compared to the Sadguru who imparts the knowledge of the Self. The legendary Philosopher's stone may perhaps be suggested as an apt comparison, because it has the capacity to convert a piece of iron into gold, just as the Sadguru converts an ordinary disciple into an enlightened person. But this comparison cannot stand because, while the Sadguru makes the disciple another Guru like himself, the Philosopher's stone does not have the power to convert a piece of iron into another Philosopher's stone like itself. Therefore the Sadguru is incomparable and even transcends the world in glory.

2. By the fragrance emanating from the sandalwood tree all the other trees around it also become endowed with fragrance, and those trees also completely remove the torment, caused by heat, of all human beings who take shelter under them. So also the disciples who have, by their good fortune, attained Self-knowledge from the Sadguru and who are full of compassion eradicate completely, by their advice and teachings, the three kinds of suffering and the three kinds of sin of those who approach them.

The three kinds of suffering are- aadhyaatmika, those arising from the body and mind, such as illness and worries, aadhibhautika, those caused by animals, etc and aadhidaivika, those caused by natural calamities such as floods, earthquake, etc. The three kinds of sin are those committed by mind, speech and body.

The scheme of the Vedas is described in the following verse. The first part of the Vedas, known as Karma Kanda, lays down various sacrificial acts to be performed for attaining specific ends such as wealth, progeny and heaven. While wealth and progeny are desired in the present life itself, heaven can be

attained only after the end of the present life. A person who performs a sacrifice intended to take him to heaven knows that he cannot go there in his physical body. So who is it that will enjoy the fruit of his sacrifice? It is the self or Atma. But this is not the pure self spoken of in the Upanishads, but the self associated with the subtle body, which is known as the Jivatma. This subtle body does not perish along with the physical body, but goes to other worlds in accordance with the punya or papa accumulated by the person. When the sojourn in other worlds comes to an end this Jivatma or the self associated with the subtle body takes birth again in this world by taking another physical body. The subtle body which consists of the mind and the subtle organs of sense and action goes on from one body to another until it is also destroyed on the dawn of self-knowledge. This Jivatma is the performer of actions such as sacrifices and the enjoyer of the results thereof. It is only a person possessed of the knowledge that there is such a self or Jivatma different from the physical body, which does not perish with the physical body, but enjoys the fruits of sacrifices, who performs sacrifices. The Karma Kanda of the Vedas is based on the view that the Jivatma is the performer of actions and the enjoyer of the results thereof. Even the practice of sravana, manana and nididhyasana, hearing, reflection and meditation, which are the means to be adopted by one who seeks liberation is possible only if the person looks upon himself as the Jivatma who is a doer and enjoyer. The first point to be understood by every one, whether he seeks wealth, progeny or heaven through the performance of sacrifices or seeks liberation through the attainment of Self-knowledge, is that there is a Jivatma distinct from the physical body. This is what is spoken of in the first line of this verse. The subsequent three lines speak about the pure Self which is devoid of any association with the subtle and gross bodies, which is neither a doer of actions nor an enjoyer of the fruits thereof and which is to be realized as his own self, as also the self of all beings, by the person who seeks liberation. This pure Self forms the subject matter of the second part or Jnana Kanda of the Vedas.

3. Brahman is spoken of in two ways in the Vedas. In the first part of the Vedas, known as Karma kanda, which describes the rituals to be performed by persons seeking various ends such as wealth, progeny and heaven, Brahman is considered as associated with the limiting adjunct (upadhi) in the form of the subtle body. This is the transmigrating soul, known as Jivatma. In the second part of the Vedas, known as Jnana kanda, which consists of the Upanishads, the pure Brahman, devoid of all limiting adjuncts, is spoken of. From the Upanishads a seeker who has acquired the necessary fitness first attains the realization that he is not the body-mind complex, but the pure Brahman. Thereafter he realizes that the whole universe is in reality nothing but Brahman.

4. The Self (Atma), which is of the nature of sentiency, consciousness and bliss, is well known as it is experienced in all the three states of waking, dream and deep sleep. It is what makes the body, mind and organs function. In spite of knowing this clearly, it is a wonder that man, because of delusion caused by Avidya (or ignorance of his real nature) looks upon his own body as well as that of others, which is composed externally of bones, muscles, bone marrow, flesh, blood, membrane, skin and lymph and which is filled inside with excreta, urine and phlegm as the Self and identifies his perishable body with himself.

Note: In reality every one is the Self or Atma which is totally different from the physical body, mind and organs and which is by nature pure consciousness and bliss. Because of ignorance of this truth, every one considers oneself to be what one is really not. When a person says 'I am stout', 'I am lean', etc, he is really referring to his body as identical with himself. When he says 'I see', 'I hear', 'I taste' and so on, he is identifying himself with his organs of seeing, hearing and tasting. When he says 'I am intelligent' or 'I am dull' he identifies himself with his intellect. This verse says that all these identifications are totally wrong. The Self is ever pure, untouched by the joys or sorrows of the body and mind.

In the waking state external objects are experienced by the organs of sense, namely, the eye, ear, etc. In dream the organs do not function, but various objects conjured up by the mind are experienced. In deep sleep the mind also becomes dormant, but there is the experience of not being aware of anything and of happiness, as is proved by the fact that on waking up one says "I slept happily, I did not know anything". It follows from this that the experiencer in all the three states is something other than the sense organs and the mind. The organs and the mind are insentient, being composed of the five elements. They can function only when they are enlivened by a sentient entity. This sentient entity is the Self or Atma.

Note: In this verse the need for discrimination between the Self, which is eternal and the not-Self, which is perishable, known as atma-anatma-viveka, or nitya-anitya-viveka, which is one of the four essential per-requisites for attaining fitness for Self-realization, is brought out.

The four per-requisites for a spiritual aspirant.
(Saadhanachatushtayam)

In order that hearing, reflection and meditation (explained in detail under verse 13) may be fruitful, the aspirant should have acquired the four preliminary qualifications mentioned below.

BrahmaSutra.1.1.1.Bhashya - - tasmaat kimapi vaktavyam yadanantaram
brahmajijnaasaa upadis'yate. - - - - mumukshutvam cha.

The four requisites are - (1) discrimination between the eternal and the non-eternal-?(nitya-anitya-vastu vivekah), (2) detachment towards all enjoyments in this world as well as in higher worlds like heaven-?(iha-amutra-phalabhoga-viraagah)??(3) possession of the six virtues commencing with control of the mind -??(shamadamaadi-saadhanasampat), and (4) yearning for liberation-?(mumukshutvam).

Each of these is explained in Vivekachudamani as below.

Vivekachudamani (V.C). Verse 20 - The firm conviction that Brahman alone is real and that the universe is illusory (mithyaa) is discrimination between the eternal and the non-eternal.

V.C. Verse21 - Detachment is revulsion towards all objects of enjoyment in this world as well as in higher worlds, including one's own body.

The six virtues starting with sama are -

V.C. Verse 22 - Withdrawing the mind from all sense- pleasures by realizing their harmful nature, and making it rest on one's objective (namely, the Self),is shama.

V.C. Verse 23 - Restraining the organs of sense and of action (jnaanendriya and karmendriya) is known as dama.

V.C. Verse 24 - When the mind ceases to function through the external organs, that state is uparati.

V.C. Verse 25 - Enduring all adversities without lament or anxiety and without seeking to counter them is titikshaa.

V.C. Verse 26 - Firm conviction about the truth of the scriptures and the teachings of the Guru is sraddhaa.

V.C. Verse 27 - The mind remaining firmly fixed in the attributeless Brahman is samaadhaana.

The fourth requisite, mumukshutvam is explained in V.C. verse 28 as the yearning to become free from nescience and its effect, bondage, by the realization of one's true nature. In the Bhashya on Gita,4.11 Sri Sankara says that it is impossible for a person to be a seeker of liberation and also a seeker of the fruits of action at the same time. From this it is clear that only a person who has attained total and intense detachment can be called a mumukshu. The definition of yogaaroodha in Gita 6.4 as one who is free from attachment to sense-objects and actions and does not even think of them indicates that both these terms have the same meaning.

5. In this world, people look upon their own bodies, their wives, sons, friends, servants and their possessions such as horses and oxen as the sole source of all their happiness. They spend all their allotted life-span only in thinking of the means of protecting and nourishing all these. They never think of that Self (Atma), the immortal Lord of all life, because of whom they are alive and are able to function as sentient beings and to whom they owe all their good fortune.

6. A certain silkworm, thinking itself to be very wise, builds a case around itself for protection with the thread that comes out of its mouth and remains in it throughout its life, ever active in trying to accomplish what it wants (little realizing that the case itself will ultimately be the cause of its destruction when it is taken away along with the worm by some one who wants to make silk out of it). In the same way man, having acquired a gross (physical) body as a result of the karma accumulated by him by his actions in past lives remains attached to that body, identifying himself with it and engages in further actions which will only result in perpetuating his bondage.

7. A man who, for earning his livelihood, entertains people by painting his body to make him look like a tiger and frightens gullible children by his appearance does not really think that he is a tiger and does not eat or attack men and animals. A man who dresses as a woman to play a female role in a dramatic performance does not begin to think of himself as a woman and does not look for a husband. Both of them are always aware of what they really are, though they may outwardly put on the garb of a tiger or a woman. So also, everyone must realize that the physical body is only a garb in which the Atma or individual self is cloaked. The Atma is known by experience to be different from the body and is a mere witness to all the activities of the body. Being a mere witness, the Atma does not participate in the actions performed by the body and is not in the least affected by the results of such actions.

Note: How the Atma is experienced to be different from the body is explained under verse 4 above.

8. In order to comfort her child who has been crying (because of some pain in the body) the mother puts into its mouth a raisin, a date, a piece of ripe mango or a piece of ripe banana. (The idea is to comfort the child temporarily so that it may willingly take the medicine to be administered to remove the cause of the pain. The intention of the mother is not to feed the child with raisin, date, etc, which will not cure the child of its affliction but may only aggravate it). In the same way, the Upanishads adopt various means to impart knowledge of the Self to the ignorant man whose mind is full of the vasanas or impressions left by actions performed in innumerable past lives under wrong identification with the body-mind complex.

Note: The ultimate goal of human life is liberation from the cycle of birth and death by the attainment of Self-knowledge. For this one has first to become fit for knowledge by attaining purity of mind. The mind of man is full of various desires due to identification with the body-mind complex caused by ignorance of his real nature. Initially, the Vedas and even the Upanishadic portion of the Vedas (such as the Sikshavalli of the Taittiriya Upanishad) prescribe various actions and meditations to enable a man to have his desires fulfilled. The real object of the Vedas is, however, not to fulfill such desires but to make man fit for knowledge. This can be achieved only by the performance of the actions and meditations prescribed without desire for the fruit thereof. The aim of the Vedas is to induce man to perform these actions and meditations, initially with desire for the fruits and ultimately without desire. This is comparable to the mother comforting the child with something that it likes to eat, so that it may then accept the medicine willingly. The Vedas are always described as being more compassionate than a thousand mothers.

9. One's own body, wife, son, possessions and the like become dear only because of love of one's own self. It follows therefore that the self is what is loved more than any thing else. Every thing other than the self, such as wife, son and others, is the cause of sorrow. Therefore how can these be really objects of desire? A person who wants to save his own life when it is in danger (or who wants things to go his own way in life) may even be prepared to give up his wife, son and others (when they act in a way not to his liking). One who wants the highest attainment for himself, namely liberation, should abandon even (his attachment to) the body. The wise man should meditate on the self alone and not be attached to anything else.

Note: It is said in the Brihadaranyaka upanishad (2.4.5) that the husband is dear to the wife not for the sake of the husband, but for her own sake. The wife is dear to the husband not for the sake of the wife, but for his own sake. Everything is dear only for one's own sake. The idea is that the wife, son, wealth, etc are dear to a person only because he derives happiness from them. The self (the person himself) is thus the real object of love and not others. When the wife, son and others dear to a person do not act in the way he wants them to, they cease to be dear to him. Even the greatest miser will not hesitate to spend his money when that becomes necessary to save his own life from disease or danger. Attachment to wife, son and others is given up by a person when they become obstacles to the fulfillment of his own wishes. Even attachment to wealth makes way when one's own life is at stake. Attachment to the body however continues because everyone looks upon the body as himself. In order to realize the truth that he is the self or Atma which is different from the body he has to give up attachment to the body also. Attachment is the cause of all sorrow. Thus it is taught here that one should first give up attachment to wife, son, wealth and the like which are known to be external to oneself. Ultimately attachment to the body, which is

looked upon, due to ignorance, as identical with oneself should also be given up by one who seeks liberation.

10. An object (or a person) is liked only as long as it gives happiness. When the same object produces sorrow it is disliked. The same object cannot give happiness all the time, nor can it be always a cause of sorrow. What is liked earlier may become the object of dislike later and vice versa. Since (as stated in the previous verse) any object is liked only for the sake of the self, the self alone is always dear.

Note: We know from experience that an object which gives happiness at one time can cause unhappiness at another time. Warm clothing is comfortable in winter, but unbearable on a hot summer day. A son is ordinarily a source of joy for the parents, but if he neglects his studies or takes to bad ways he becomes a cause for worry. Such examples can be multiplied. It has been pointed out in the previous verse that any person or object is loved only for the sake of one's own happiness. It follows that what every one seeks is one's own happiness. One's own self is therefore always the object of one's love.

11. There are two paths open to man in this world, the path that leads to fulfillment of worldly desires and the path to liberation. The first, fulfillment of desires, is the sole source of all sorrow and becomes insipid in no time. Only people lacking in discrimination take to this path. The other path leads to the attainment of Brahman, the imperishable source of infinite bliss. Wise men of discrimination resort to this path. Thus is it stated in the Kathopanishad which consists of six sections.

This is the gist of Kathopanishad, I.ii.2. The first path results in the continuous chain of birth and death, with all its attendant sorrows. People who are intent only on enjoying worldly pleasures choose this path. Even pleasures in heaven after life on this earth fall under this category. By performing various rites prescribed in the Vedas a person may go to heaven, but sojourn there will also come to an end when the results of the actions or rites performed are exhausted. The person will then be born on this earth again. No permanent happiness can be attained by following this path. The second path leads to liberation from Samsara or the continuous cycle of birth and death and consequently to eternal, supreme bliss. Those who know the superiority of this path are not attracted by the pleasures of this earth or even of heaven. They strive only for liberation.

12. That aspirant for liberation who, when engaged in activities in the world looks upon himself as a wave in the ocean that is Brahman, when just sitting thinks of himself as a gem strung on the thread that is Brahman (like pearls on a string), when experiencing sense objects through the sense organs sees

all objects as Brahman (or Atman) alone and when sleeping considers himself as immersed in the ocean of bliss that is Brahman and spends his days in this manner is the one who is established in the indwelling self that is none other than Brahman.

13. The person who, having first attained, from the Guru and the scriptures, the mediate (intellectual) knowledge that the Self is, like the sun, neither a performer of actions nor the enjoyer of the results thereof, realizes the same as an actual experience, sees this entire universe constituted of names and forms as the gross body of the Self or Brahman. He further realizes that it is only because of this Self which dwells in every living being and which is beyond the vital airs and the sense organs that all creatures are able to function as sentient beings and that all experiences through the sense organs are made possible only by this Self. Such a person has his mind always fixed on the supreme Self while transacting in the world.

The word jnana signifies mediate or intellectual knowledge acquired by sravana or hearing the scriptures from the Guru. Thereafter, by manana or reflection all doubts about the correctness of what is taught by the scriptures are cleared. Then, by nididhyaasana or constant contemplation, the realization that one is not the body-mind complex, but the Self alone, is attained. This realization is what is spoken of as vijnana.

Sravana, Manana and Nididhyaasana (Hearing, reflection and meditation): These terms are explained below:

Vedantasara of Sadananda, ch.5, para 182 - Hearing (Sravana) is the determination, by the application of the six characteristic signs, that the purport of the entire Vedanta is the non-dual Brahman. The six signs are - (1)the beginning and the conclusion, (2)repetition, (3)originality, (4)result, (5)eulogy and (6)demonstration.

Each of these terms is explained below.

Vedantasara,ch.5. para 185 - The term ' the beginning and the conclusion' means the presentation of the subject matter of a section at the beginning and at the end of the section. For example, in the sixth chapter of the Chandogya Upanishad, Brahman, which is the subject-matter of the chapter, is introduced at the beginning with the words, "One only without a second", etc. (6.2.1). At the end of the chapter Brahman is again spoken of in the words, "In It all that exists has its Self", etc. (6.8.7).

Para 186 - 'Repetition' is the repeated presentation of the subject-matter in the section. In the same chapter, Brahman, the One without a second, is mentioned nine times by the sentence "Thou art that".

Para 187 - 'Originality' means that the subject-matter of the section is not known through any other source of knowledge. For instance, the subject matter of the above section, namely, Brahman, cannot be known through any source of knowledge other than the sruti.

Para 188 - The 'result' is the utility of the subject-matter. For example, in the same section, the sentences "One who has a teacher realizes Brahman. He has to wait only as long as he is not freed from the body; then he is united with Brahman". (6.14.2). Here the utility of the knowledge is attainment of Brahman.

Para 189 - 'Eulogy' is the praise of the subject-matter. The words in this section, "Did you ask for that instruction by which one knows what has not been known, etc" (6.1.3) are spoken in praise of Brahman.

Para 190 - Demonstration is the reasoning in support of the subject-matter, adduced at different places in the same section. An example is - "My dear, as by one lump of clay all that is made of clay is known, every modification being only a name, and being real only as clay" - (6.4.1). This shows that the universe has no reality except as an apparent modification of Brahman, the only Reality.

Para 191 - 'Reflection' (manana) is churning in the mind what has been heard from the teacher, by making use of arguments in a constructive manner, to arrive at the conviction of its correctness.

Para 192 - 'Meditation' (Nididhyaasana) is keeping the mind fixed on the thought of Brahman, uninterrupted by any other thought.

The result achieved by 'hearing' etc.

'Hearing' removes the doubt whether the upanishadic text which is the pramaana (source of knowledge) expounds Brahman or some thing else. This doubt is known as pramaana-asambhaavanaa, or the doubt about the pramaana itself.

'Reflection' removes the doubt whether Brahman and the jiva are the same or not. This doubt is called prameya-asambhaavanaa.

'Meditation' is intended to keep off wrong notions such as "The universe is real; the difference between Brahman and jiva is real", which are contrary to the teachings of the upanishads, by developing concentration of the mind. Such wrong notions are known as vipareeta-bhaavanaa.

Thus the purpose of hearing, reflection and meditation is the removal of obstacles in the form of doubts and wrong notions that stand in the way of Self-realization.

The self is neither a doer nor an enjoyer. All actions are performed only by the body-mind complex and the self is a mere witness. The body, mind and sense organs are however insentient, being made up of the five elements (space, air, fire, water and earth). They acquire sentiency only because of the reflection of the Self, which is pure consciousness, in the mind. They function in the mere presence of the self, just as all beings on earth go about their activities with the help of the light afforded by the sun. The sun merely provides the light for people to perform actions, but does not make any one act in a particular manner, nor is it in any way benefited or affected by the actions of living beings. So also, the Self is not at all tainted by the actions of any one.

14. The essential pre-requisite for the dawn of Self-knowledge is dispassion. This is of two kinds according to Sage Patanjali's Yoga sutras, namely, inferior dispassion and superior dispassion. The former arises as a result of the realization that attachment to one's house, friends, son, possessions and the like culminates only in sorrow. The second type of dispassion arises from discrimination between what is eternal, namely the Atma and what is perishable, namely the body-mind complex. When this superior dispassion arises, all worldly objects and pleasures become as revolting as vomit. One who has attained control over the mind as a result of such dispassion is fit to renounce the world. This renunciation not only means leaving his home, but also giving up attachment to his body.

Renunciation or Sannyasa is of two kinds - Vividisha Sannyasa or the renunciation of the seeker and Vidvat Sannyasa or the renunciation of the knower of Brahman. The first type is spoken of in this verse. When a person has attained superior dispassion he may take Vividisha Sannyasa so that he can concentrate on the path of Jnana and ultimately attain Self-realization. The second type of Sannyasa is described in verse 16.

Inferior and superior dispassion are described in Yoga sutras I.15 and 16 respectively.

15. A person who has realized that the notions of 'I'-ness in the body (identification of oneself with the body) and 'mine'-ness in persons and things connected with him are the real cause of all sorrow does not seek to attain happiness from external objects which would only bring sorrow. One who looks upon the perishable body as himself suffers from diseases of the body and the adverse actions of others (which affect only the body and not the

Self). Such a person considers the loss of his wife, son or wealth as a very great calamity, but remains unaffected when his enemy dies. It follows that the only way to avoid sorrow is to give up identification with the body and attachment to relations and possessions.

16. A person who has come as a guest to another house and who intends to go back to his own house very soon is not unduly affected by what happens in the house to which he has come as a guest. So also, a person who, though living in his own home, is free from all attachment, does not participate in the joys and sorrows in that home, realizing that everything in this world is transient and subject to perpetual change, like the clouds and that what is destined to happen will happen. He therefore remains free from all striving for getting what is pleasant and avoiding what is unpleasant.

What is described here is the state of the Vidvat Sannyasi, one who has already attained Self-knowledge.

17. Just as a snake discards its slough and moves away, the aspirant should leave home, freeing himself from attachment to family and possessions. Just as a traveller resorts to the shade of the trees on his way for a short rest and proceeds on his journey, the aspirant may remain in the body (without attachment to it). He should seek as food only the fruits which have fallen of their own from trees and should take just enough to satisfy his hunger. In order to attain union with his Self which is bliss itself, he should completely give up identification with his body-mind complex.

Reference may be made here to Brihadaranyaka Upanishad, 4.4.7 - "Just as the lifeless slough of a snake lies, cast off in the ant-hill, even so lies the body (of the enlightened person)". That is to say, he gives up identification with it, though continuing to live in the body as long as his Prarabdha karma lasts.

18. At first desire for sense objects arises in the mind of human beings. Then the mind wishes to attain those objects. It tries to experience the desired object through the appropriate organ of sense or action. If it does not succeed in getting the desired object, anger arises. If the object is attained, then the intense desire to protect it from being lost, which is known as greed, springs up. These three, desire, anger and greed are the cause of man's spiritual downfall. The wise man should get rid of these three by concentrating his mind on the Self (and not allowing it to go in search of sense pleasures).

In Gita, 16.21, the Lord says - The door to hell is threefold, namely, desire, anger and greed. One should therefore discard these.

In Kathopanishad, II.ii.1, it is said that one who desires immortality should withdraw his senses from external objects and fix the mind on the Self alone.

19. In this context, what is given away to a deserving recipient, with the attitude that it is an offering to the Lord, is called a gift. Freedom from anger, even when affronted, is forbearance. The firm conviction that the teachings of the scriptures and one's Guru are true is what is called faith. The eternal changeless Brahman alone is real. The four obstacles in the way of a spiritual aspirant are the opposites of these, namely, greed, anger, lack of faith and looking upon the world as real. These four are the cause of man's bondage. Man can cross over these four obstacles by the practice of their opposites, namely, giving of gifts, forbearance, faith and looking upon Brahman alone as real in the absolute sense. Such a person can attain heaven or union with the effulgent gods or even eternal liberation from Samsara in this very birth itself.

This verse is based on a mantra in the Sama Veda known as Setu Sama. In this mantra the four causes of bondage are stated to be greed (or the tendency to cling on to one's possessions), anger, lack of faith in the scriptures and acceptance of the world as the absolute reality. These have to be countered by their opposites.

By this verse Sri Sankara points out that even the Karmakanda of the Vedas, in which this Setu Sama occurs, also has important teachings for the spiritual aspirant who seeks liberation and not only the Jnanakanda. It may be pointed out here that it was Sri Sankara who established that both the Karmakanda and the Jnanakanda are authoritative and are necessary for every one, unlike the Mimamsakas who hold that the Karmakanda alone is valid and the Sankhyas who hold that the Jnanakanda alone is valid.

Here it is said that 'Astikya' is faith. Astikya implies belief in (1) the existence of worlds or spheres of experience other than the present world, (2) rebirth according to one's Karma and (3) the Vedas as authority.

20. When one eats food only after having offered to gods and guests, that food becomes nectar for him. Otherwise the food eaten goes in vain (it does not conduce to his spiritual progress). To him who prepares food for his consumption alone, that food is death. In this world the man who eats without offering to gods and guests becomes the very embodiment of sin. The man who does not offer food as an oblation to the Pranas as prescribed in the scriptures also becomes the embodiment of sin.

See Bhagavadgita-3.12- He is verily a thief who enjoys what has been given by the gods without offering anything in return.

Bh.gita- 3.13- Those who prepare food for themselves alone incur sin.

Pranagnihotra- Section 69 of the Mahanarayana upanishad prescribes that the rite of offering food as an oblation to the Pranas should be performed when cooked rice is set before one for eating. A small quantity of the food is to be taken by the fingers and put into the mouth six times, uttering a certain mantra. This constitutes an offering unto the Divine Fire Vaisvanara in the stomach, which is the supreme Brahman itself. (The Lord says in Gita 15.14- Taking the form of Vaisvanara and dwelling in the bodies of all living beings, I, along with Prana and Apana, make the food fit for digestion). By this, the mundane act of eating food to satisfy one's hunger becomes raised to the level of a yajna (sacrifice). This also symbolizes the offering of the finite self into the Infinite Supreme Brahman.

Chandogya upanishad, 7.26.2 says- When the food consumed is pure, the mind becomes pure. When the mind becomes pure, memory is strengthened. When memory becomes strong, all the knots of the heart (the effects of Avidya) are cut asunder. Food becomes pure by being offered to the gods and guests.

21. He who gives food to a famished beggar who has come to his doorstep seeking food is alone fit to be called a truly generous person. There will always be abundance of food in his house on auspicious occasions such as yajnas, marriages and so on. He will have no enemies at all. But a person who refuses food to those who look up to him, serve him and are friendly to him is not a real friend at all. One would be inclined to turn away in disgust from such a reprehensible person.

Gift of food to a deserving person is the noblest of all gifts. A person who makes such gifts will always have abundant food in his house.

The Mahabharata, Anusasanaparva says: -

"The greatest of all gifts is the gift of food. Therefore one who desires to acquire Punya should gift food. Food is the life of all human beings. All beings are born out of food. The world is sustained by food. Therefore food is praised by the wise" (112.10 & 11).

"There has never been any gift equal to that of food, nor will there ever be. Therefore men wish particularly to gift food. The happiness derived from this gift by both the giver and the receiver is directly perceived, unlike other gifts, the result of which is not directly perceivable (63. 6 & 29).

22. The Vedas say that the manifestation of the universe as a reality is only due to ignorance of the Self (Brahman) and sublation of the universe results from the realization of Brahman as the one and only reality. This appearance and sublation of the universe are common to all Jivas, right up to Hiranyagarbha. When the nacre in front is not known as such and is wrongly

thought to be silver, it is as if the nacre has merged in silver, just as an object offered into the fire as an oblation becomes one with the fire. But when the nacre is realized as such, the silver disappears into the nacre. This again is as if the silver had become an oblation into the nacre. Similarly, as long as one is in ignorance, only the universe is seen as existing and Brahman remains hidden. This is described here as Brahman being offered as an oblation into the universe. On the dawn of the knowledge that Brahman is the only reality, the universe is seen to have no existence apart from Brahman. It is as if the universe had become merged in Brahman by being offered as an oblation into it.

23. Before creation nescience was not absolutely non-existent like the skyflower. Nor did it exist as an entity different from Brahman. But it was different from both, i.e. it was neither non-existent nor existent. (It was indescribable as existent or non-existent). Before creation the world as we now experience did not exist. The Virat (total gross body) which is the cause of the elements beginning with space too did not exist, but appeared only subsequently, like silver appearing on nacre. Therefore, how can nescience (which is neither existent nor non-existent) really cover Brahman? It cannot, just as water conjured up by magic or the illusory water in a mirage cannot really cover the earth on which it appears.

The world is only a transformation of nescience (or Maya). This nescience had no real existence before creation, nor was it totally non-existent, like a 'skyflower'. A flower cannot appear in the open sky without a plant or a tree and so there can be no such thing as a 'skyflower'. Things which can never be experienced, like the horn of a hare, the son of a barren woman or a skyflower are given in Vedanta as examples of absolute non-existence. This is in contrast to nacre-silver or rope-snake, which is actually experienced until it is subsequently realized as illusory.

24. The cycle of repeated births and deaths, which is known as bondage, is not real, but is only attributed to the Jiva (individual soul) because of ignorance of the real nature of the Jiva. If bondage does not really exist, it follows that liberation is also not real, because there can be such a thing as liberation only if there is bondage in the first instance. There is no night or day in the sun. The concept of night and day is based only on the sun being seen or not seen. Brahman, which is pure and without a second, existed without the limiting adjuncts in the form of the vital air and sense organs before creation started (i.e. during Pralaya). At the commencement of creation Brahman, by association with Maya, appeared as Hiranyagarbha, the Creator. This Hiranyagarbha is not in essence different from Brahman. The same Brahman became all the Jivas by association with all the minds which are all modifications of Maya. Thus the Jiva too is not in reality different from Brahman. The apparent difference is only due to the limiting adjunct in the

form of the mind, which is only a modification of Maya and is therefore not real in the absolute sense, but has only empirical reality.

25. Before creation (i.e. during pralaya) nescience existed as a positive entity (it was neither non-existent nor negative). The universe was then covered by Maya which had merged in Brahman. The universe being not manifest then, it could not be described, nor even conceived, just as water in milk cannot be separately seen. At the end of Pralaya, when fresh creation is to begin, the will of the Creator is prompted by the vasanas resulting from the continuous actions of all Jivas during the past cycles of creation. Maya then becomes transformed as this world of innumerable names and forms, in conformity with the past karmas of Jivas.

According to Advaita Vedanta nescience is not mere absence of knowledge, but is a positive entity. The Lord says in the Gita, ch.5.15, 'knowledge is covered by ignorance'. What covers something else has to be a positive entity. Moreover, nescience is the material cause of the universe. Only a positive entity can be a material cause and not mere Abhava or non-existence. Nescience is neither absolutely real like Brahman nor absolutely false like the horn of a rabbit. It is therefore described as 'anirvachaniya' or indescribable. It has phenomenal or vyaavahaarika reality, like the universe which is a transformation (parinaama) of nescience.

During Pralaya all the Jivas remain merged in Maya along with their vasanas. At the end of Pralaya these vasanas become ripe for manifestation. The Lord then wills "Let me create the worlds" (Aitareya Upanishad, I.i.1). Each Jiva then gets a body in accordance with his vasanas and the effects of his past karma. See Kathopanishad, II.2.7 which says that Jivas are born as human beings, animals, birds or even plants according to their karma and in conformity with the knowledge acquired in past lives.

26. This Maya has four great qualities. It is ever youthful and ever new. It has the capacity to make what is impossible happen. Every action undertaken as a result of this Maya is sweet in the beginning. Maya conceals the knowledge about Brahman contained in the Srutis. Isvara and Jiva both dwell in this Maya like two birds on a tree. The Jiva experiences external objects through the sense organs and feels happiness or misery, while Isvara is not affected by them.

This verse is based on the Rigveda, 8.6.16.3. There Maya is described as a girl having the above four qualities. Maya has two powers, the veiling power (Avarana sakti) and the projecting power (Vikshepa sakti). Maya veils Brahman and projects the universe. It thus makes the impossible happen. Brahman reflected in pure (Sattvic) Maya is Isvara (God). The Jiva or individual is Brahman reflected in Avidya, which is impure Maya because of

the admixture of Rajoguna and Tamoguna. It is therefore stated in this verse that both Isvara and Jiva dwell in Maya. The comparison with two birds on the same tree is based on Mundakopanishad, III.i.1, which says: - "Two birds that are ever associated with each other reside on the same tree (standing for the body). One of them, (the Jiva), eats the fruits (i.e. experiences the results, good and bad, of its karma) because of identification with the body. The other, Isvara, looks on without eating. Isvara has no karma to be experienced and no identification with the body. Isvara controls Maya, while the Jiva is under the control of Maya.

All actions undertaken are sweet in the beginning - The Jiva undertakes various actions with the object of attaining happiness, prompted by Maya or ignorance of the truth that he is Brahman. He feels happy when he starts such action, only to realize ultimately that all such actions ultimately lead only to sorrow, because nothing obtained by action can give everlasting happiness. Only the realization that one is in reality Brahman will give eternal happiness unmixed with the slightest trace of misery. This knowledge, which is contained in the Upanishads, is concealed by ignorance and so the Jiva looks upon himself as a limited individual. See Gita, 5.16.

Maya makes the impossible happen - Sri Sankara gives, in Mayapanchakam, some instances of this. It imposes on Brahman, which is eternal and devoid of parts and which is pure Consciousness, the false distinctions as the world, individual souls and God. It makes even those who have mastered all the scriptures no different from animals by tempting them with wealth and the like. It makes Brahman which is infinite bliss, pure consciousness and non-dual, struggle in the ocean of samsara by associating it with the body made up of the five elements. It imposes on Brahman which is devoid of qualities, the distinctions of colour, caste, etc, and attachment to wife, son, possessions and the like. It creates even in non-dual Brahman distinctions such as Brahmaa, Vishnu and Siva and deludes even the learned into thinking that they are different from one another.

27. Isvara is totally unattached. The Jiva, being immersed in the ocean of nescience, forgets his own real nature (as Brahman) and sees the world of multifarious names and forms as real, though they are only appearances and have no reality apart from the Self (or Brahman). But when, his intellect having become purified and free from desires and their consequences such as anger, greed, etc, he withdraws his sense organs from external objects and concentrates his mind on the Self within, he realizes his nature as Brahman. Then Maya gives up her control over him and he too frees himself from Maya. This one Self is described by the sages as having taken the form of various gods, but this is only for the purposes of the ritualistic portion of the Vedas. In reality the Self (Brahman) is only one, without a second.

Rigveda, I.164.46 says:-

"They speak of Indra, Mitra, Varuna. Agni and the Divine, winged Suparna, The One Being the wise call by many names as Agni, Yama, Matarisvan". See also Kathopanishad, 2.1.1 - A rare discriminating individual turns his eyes (i.e. all his sense organs) away from external objects and then sees the indwelling Self.

28. The indwelling self, being non-different from the Supreme Self (Brahman), is infinite and so all-pervading. It cannot therefore be said that the indwelling self enters the womb when a child is conceived. Nor can it be said that it leaves the body when a person dies. It is the subtle body, constituted of the mind and the sense organs, that enters the physical body when a child is conceived and leaves the physical body when a person dies. Birth is the entry of the subtle body into the physical or gross body and death is the departure of the subtle body from the gross body. On death the subtle body goes to the higher or lower worlds according to the karma of the person. The self does not take on the characteristics of the gross body such as leanness, stoutness, etc. The subtle body, along with the sense organs (which form part of it) and the samskaras, departs from the gross body on death. After sojourn in higher or lower worlds, it comes back to this world to take on another gross body.

The subtle body consists of the five organs of perception (jnanendriyas), the five organs of action (karmendriyas), the five vital airs (prana, apana, vyana, samana and udana), the mind (manas) and the intellect (buddhi). It is the subtle body which transmigrates from one physical body to another. The physical body perishes on death, but the subtle body continues until ignorance is destroyed by the realization of Brahman (Brahma-sakshatkara). When the subtle body leaves the physical body it carries with it the knowledge acquired by the person, the effects of his karma (punya and papa) and the impressions of past actions (samskaras) (See Brihadaranyaka Upanishad, IV.iv.2). The pure Atma, being eternal and all-pervading, has neither birth nor death, nor can there be any question of its going from one place to another. See also Bhagavad gita, 15.8.

How the jiva takes a new body

Br.Up.4.4.3, Sri Sankara's Bhashya says: -

Now the question is, when the self loaded with knowledge, etc, is about to take up another body, does it leave the old body and go to another, like a bird going to another tree? Or is it carried by another body serving as a vehicle to the place where, according to its past work, it is to be born? Or does it stay here, while its organs become all-pervading and function as such? Or do the organs remain contracted within the limits of the body as long as the jiva remains in that particular body, but when the jiva departs, do the organs become all-pervading, like the light of a lamp when its enclosure is removed

and contract again when a new body is taken up? (These are the views, respectively, of the Jains, the Devataavaadins, the Saankhyas and Vedanta). The answer is: Though the organs are by nature all-pervading and infinite (in their form as the presiding deities), since the new body is made in accordance with the person's work, knowledge and past impressions, the functions of the organs also contract or expand accordingly. Therefore the impressions called past experience, under the control of the person's knowledge and work, stretch out, like a leach, from the body, retaining their seat in the heart, as in the dream state, and build another body in accordance with his past work; they leave their seat, the old body, when a new body is made ready. An illustration on this point is given in 4.4.3.

Br.up.4.4.3. Bhashya -

The following example illustrates how the jiva passes from one gross body to another. Just as a leach, which wants to go from one leaf to another, stretches the front part of its body and takes hold of the new leaf and then draws the hind portion of the body away from the old leaf and onto the new leaf, so also, the jiva takes hold of the new body and only thereafter leaves the old body. This is similar to what happens when going from the waking to the dream state. In the dream state the person identifies himself with his dream body and completely dissociates himself from his waking state body. The presiding deities of all the organs also take their places in the new body. The nature of the new body, whether it is that of a human being or of a god, or of an animal or other creature, depends on the past karma, knowledge and impressions (vasanas) of the particular individual. The Mundaka Up. says - "He who longs for objects of desire, thinking highly of them, is born along with those desires in a situation in which he will be able to realize those desires"(3.2.2). Desire is therefore the cause of repeated births and deaths. Total elimination of desire is the means to liberation.

Regarding how a new body is formed, the example of a goldsmith taking an old ornament and converting it into a new one is given in Br.up.4.4.4.

Br.up.3.2.13. Bhashya -

Karma is the cause of repeated births.

Katha up. 2.2.7 - The jiva is born according to his karma and knowledge as a human being, animal, bird, tree, etc.

Proof of existence of past births

Ch.up.6.11.3. Bhashya - - When separated from the jiva (soul), the (gross) body dies, but the soul does not die. From the fact that as soon as a creature is born, it hankers after breast-feeding and experiences fear, etc, it is clear that it has memory of similar experiences in past lives. Moreover, since rites

like agnihotra have some purpose to serve, it follows that the soul does not die.

The next verse is based on a story in Rigveda (8.1.20 & 8.1.21).

29. Long ago a king named Sanathi had a learned and capable priest by name Subandhu. This priest died as a result of imprecatory rites performed against him by some Brahmanas. His subtle body went to Yama's abode. His brother chanted some Vedic mantras and brought the subtle body back to the earth. This story is narrated in a sukta in the Rigveda. From this it is clear that it is the subtle body that leaves the physical body on death and transmigrates and not the indwelling self. (This story from the karma kanda of the Veda further supports what has been said in verse 28).

30. The one non-dual Self, which is in reality devoid of any movement or action of any kind, appears to move when the mind moves. Though the Self is within the mind and also all around it, being all-pervasive, the eye and other sense organs cannot know it. Just as the water in the ocean appears to be agitated because of the waves caused by the wind and attains its natural calm state when the wind ceases, the Self also attains its natural calm motionless state when the mind becomes calm.

The next verse is based on Brihadaranyaka Upanishad, I.iv.17. It is being interpreted below in accordance with Sri Sankara's Bhashya on this mantra.

31. The worldly man who identifies himself with his body and organs because of nescience feels lonely before he gets married and yearns for a wife. Having got a wife, he desires to have children and enough wealth to maintain himself and his family. He strains his every nerve to the utmost for the sake of his family. He does not consider anything else, however valuable, to be superior to these (wife, children and wealth), so deeply is he attached to them. If he does not get any one of these, he considers himself to be incomplete. If he loses even one of these he considers his life to be unfulfilled and wasted. Although alive, he is then as good as dead. He loses all enthusiasm and plunges into despondency.

32. The cloud which appears to conceal the sun which is much bigger than itself did not exist before the rainy season and is not seen after the end of that season. That cloud, which exists only in between these two periods, cannot really conceal the sun. It only obstructs the sight of the person who tries to see the sun. If the cloud really concealed the sun, the cloud itself would not be visible, because it becomes visible only because of the light of the sun. In the same way, the universe, which is illumined and enabled to function only because of the supreme Self, conceals the Self from the intellect of human beings.

The cloud owes its origin to the sun's heat. We are able to see the cloud only because of the light of the sun. It is this same cloud which obstructs our view of the sun. Similarly, the universe which has its origin in Brahman (Self) and which is illumined by Brahman, presents itself before us and prevents us from knowing Brahman. Brahman can be known only if the intellect and the sense organs are withdrawn from the external universe.

33. A person dreams that he is a king enjoying all regal splendour. But when he wakes up he realizes that what he saw in the dream was all false. He does not, on that account, grieve, thinking, "I, a king, have been deprived of my kingdom". Even if he had dreamt that he had committed improper acts such as an illicit relationship, he does not thereby become a sinner. So also, if a person awakens to the Reality, Brahman, even the actions performed during the waking state will not bind him and they will be forgotten, like actions performed in dream.

When the realization that he is not the body-mind complex dawns on a person, all his accumulated karma gets burnt off, as said in Bhagavadgita, 4.37. The actions performed after realization will not produce any bondage. Only the karma which gave rise to the present body, known as Prarabdhakarma, will have to run its course. On the exhaustion of the Prarabdhakarma the body falls and the Jivanmukta becomes a Videhamukta. The waking state is similar to the dream state in that, in both the states, the Reality, Brahman, is not known and what is unreal is projected as real. During dream everything that is seen and experienced looks real. But when the dreamer wakes up he realizes that all that had no existence at all. Similarly, as long as identity with the body-mind complex continues because of beginningless nescience, everything experienced in the waking state is looked upon as real. But when nescience is removed by the realization that one is not the body-mind complex, but the pure Self, the world is seen to have no reality. Thereafter the joys and sorrows of the body cease to have any effect on the person. Such a person, who has realized that he is the pure Self, is a Jivanmukta.

34. All that is experienced in dream, whether good or bad, is found, on waking up, to be false. Whatever is done by the gross body in the waking state is not found to exist in dream. Thus, even though everything that happens in both these states is proved to be false, it is a pity that the deluded human being clings to these false things, being totally ignorant of that Self, the only Reality, which illumines both these states. We are unable to understand this strange phenomenon (which is caused by Maya).

The idea contained in this verse is similar to what is expressed in the following statement in Sri Sankara's Bhashya on Katha upanishad, I.iii.12: - "Alas, how inscrutable and strange is this Maya, that every being, though in reality none other than the Supreme Being, does not grasp that fact even when repeatedly instructed, but identifies himself with his body and sense organs though never taught to do so".

35. On dreaming that a relation, who was seen in the waking state as alive, had died, a man becomes dejected, without reason (in the dream). Later, on waking up and finding that the same relation is alive, he becomes happy. Though remembering having seen him as dead in dream he converses with him in the waking state when he sees the same person as alive. Thus a person considers what he sees in the waking state as real because it lasts for a long period and what is seen in dream as false because it lasts only for a short period.

In this context Mandukya Karika, ch.2, verses 6 and 7 are relevant. Verse 6 says that what does not exist in the beginning and at the end is unreal. By this test things experienced in the waking state as well as those in dream are equally unreal. Verse 7 points out that the objects of the waking state are contradicted in the dream state. For example, a man goes to bed after a full meal, but soon dreams that he is extremely hungry. A man who dreams that he has eaten a hearty meal, wakes up feeling very hungry. Because of these reasons, things experienced in both the states are equally unreal. But though they are both unreal, it is admitted that there is a difference between the two. In his Bhashya on Brahma sutra 2.2.29 Sri Sankara points out that there is a difference between the dream state and the waking state. The difference consists in the perceptions in dream being sublated immediately afterwards and the other not. To a man who has woken up from sleep the objects perceived in dream never had any existence at all, for he says "I falsely imagined that I was in the company of great men. In fact, I never came in contact with great men; this delusion arose because my mind was overpowered by sleep". But an object seen in the waking state, such as a pillar, is not thus sublated under any condition. Moreover, dream vision is a kind of remembrance, whereas the visions of the waking state are forms of perception. The difference between remembrance and perception, consisting in the absence and presence of objects, is well known.

36. A man dreams that he is enjoying the pleasure of union with a woman. Though this union is unreal, it is seen that there is discharge of the generative fluid because of the dream. Similarly, this universe which arises from unreal nescience, is seen as real. In the dream the man is real, but the woman as well as the union of the two are both unreal, but this unreal cause produces the real effect of staining of the garment. Similarly the unreal nescience (or Maya which cannot be experienced by us) produces this universe which we

actually experience and look upon as real. (The reality of the universe is, however, only empirical or vyaavahaarika and not absolute or paaramaarthika).

The use of such an illustration here may shock our sensibility, but the explanation seems to be that sages never shied away from looking at the facts of life in the face and they did not hesitate to use such telling examples if thereby they could bring home their teachings effectively to the ordinary man. This illustration appears also in verses 101 and 102 (ch.8) of Prabodhasudhaakara, another work of Sri Sankara. So it is not likely to be an interpolation.

The next verse is based on Brihadaranyaka Upanishad, 4.3.14.

37. Everyone sees the play of this Self everyday in dream (everything projected by the mind in dream is illumined by the Self). But no one sees the Self who plays by the power of Maya and without any organs whatever. So also, no one sees the Self who illumines all objects and all embodied beings and makes them capable of functioning in the waking state. Nor does any one see the Self in the state of deep sleep even though the supreme bliss of the Self is experienced then. This is most surprising.

In the waking state all living beings function only because of the Self which imparts consciousness to them. In dream the sense organs are dormant, but the mind creates objects by the power of the latent vasanas and these objects are experienced only because of the light of consciousness of the Self. In deep sleep the mind also becomes dormant. Then the bliss of the Self is experienced. Thus in all the three states the Self is present. Yet no one realizes the presence of the Self in any of these states.

38. If a man dreams that a mantra has been imparted to him by a Guru and that he has repeated it a number of times in the dream, then, on waking up he will find that the mantra has borne fruit. If a person dreams that God has appeared before him and conferred His grace on him, he will find the next morning that what he wished for has been achieved. Thus, even though the dream is not real, it gives rise to a real result in the waking state. Similarly, though the Upanishads have only empirical and not absolute reality, they give rise to the knowledge of Brahman which is absolutely real. It is by the light of consciousness of Brahman that human beings, animals, birds, and all other living beings which are capable of motion, as well as stationary beings such as plants and trees (which are also jivas) have consciousness. All objects in this universe, whether superior or inferior, owe their existence only to Brahman on whom they are superimposed.

The doubt answered in this verse is - since everything in this universe, including the Upanishads, is the creation of Maya and is therefore not real in the absolute sense, Brahman, who is known from the Upanishads, cannot have absolute reality. This doubt is answered by giving instances where a dream, which is not even empirically real, gives rise to results in the waking state which have empirical reality.

39. In dreamless sleep the organs such as speech, etc, merge in the vital air (Prana), which is the source of their manifestation in the waking state. Similarly, when fire is extinguished, it merges in air. When the sun sets, it also merges in air. The same is the case with the moon. (See Chandogya Upanishad, IV.3). In Brihadaranyaka Upanishad, I.5.21, it is said that the organs began to compete with one another, each one saying that it would go on working without any rest, but after a while all of them became tired. Only Prana, the vital air, did not feel any fatigue at all. Similarly, fire, the sun, the moon and other deities tried to work without respite, but they also became tired. Air alone did not become tired at all. Air or Vayu among the deities is the same as Prana or vital air among the organs. The knowledge obtained through the sense organs can be erroneous like the silver seen on nacre. Therefore the Upanishad says that for realization of the Self one should meditate on Prana and not on the organs.

Sri Sankara says in his Bhashya on Br. Upanishad, I.3.7 that by identification with Prana one becomes his true self as Prajapati. Thus meditation on Prana, which is the means to identification with Prana, is recommended in this verse. Pranayamavrata may also be taken as the practice of Pranayama by which the breath is controlled. Control of the breath results in control of the mind also, since both are aspects of the same entity, Prana being Kriyasakti and the mind Jnanasakti.

40. Fire does not burn wet firewood, but if the firewood has been dried by the heat in the atmosphere in summer, then fire will burn it. Similarly, the fire of Self-knowledge cannot enter the mind of a person who is deeply attached to his family, wealth and possessions, even if he has acquired considerable religious merit (punya) by the performance of Vedic rituals, by begetting a virtuous son and by using his wealth for noble purposes. Only if he has developed strong detachment can Self-knowledge dawn in his mind. Therefore the scriptures declare that the acquisition of pure detachment is essential for a person who seeks Self-realization.

41. Everything in this world, being only name and form, is unreal from the absolute point of view. All things appear to have reality and function in various ways only because of the substratum, Brahman, on which they are superimposed. This universe should be covered by that supreme Being, just as the illusory snake is covered by the rope on the recognition that what is in

front is only a rope (and not a snake). By renunciation alone, can the unsurpassed bliss of Brahman be enjoyed and so one should not covet impermanent things like wealth and possessions.

A rope is mistaken for a snake in dim light. When, subsequently, it is realized that there was only a rope and no snake, it can be said that the illusory snake has been covered by the rope. In the same way, because of ignorance of the substratum, Brahman, which alone is real, the universe appears as real. But what appears as the universe is in reality nothing but Brahman. It is therefore said in this verse that the universe, consisting of names and forms, should be looked upon as the supreme Being alone. The attainment of this realization will lead to supreme bliss and this attainment is possible only when total detachment is acquired by giving up desires for all other objects. This verse is based on the first mantra of the Isavasya Upanishad - "All this, that moves in this universe, should be covered by God. Protect (your Self) through that detachment. Do not covet any one's wealth".

42. A person who yearns for liberation (Mumukshu), who has already acquired the preceding three pre-requisites, becomes first a Jivanmukta, one who is liberated even while alive. Thereafter he continues in the body till the Prarabdhakarma which gave rise to the present body is exhausted. When his body falls he becomes a Videhamukta. Both Jivanmukti and Videhamukti are attained only by the compassionate glance of the Guru, by repeated practice of Asana, Pranayama, etc and by constant meditation on the Self. Repeated practice is of two kinds, by the body and by the mind. That by the body consists of Asana, Pranayama and Pratyahara. That by the mind consists of Sama, the control of the mind, Dama, control of the sense organs, etc (as stated in detail below). Hearing, reflection and meditation on the Self, which constitute Jnanayoga have already been hinted at earlier(in verse 3).

The pre-requisites for a spiritual aspirant -
Saadhanachatushtayam - See notes under verse 4 above.

Videhamukti- Karma, in the sense of results of actions performed, is divided into three categories. (1) sanchita karma - the accumulated results of actions performed in past births, (2) prarabdha karma - those results of past actions which have given rise to the present body and (3) aagaami karma - the results of actions performed in the present birth. On the dawn of Self-knowledge the first category is completely destroyed along with the third category acquired upto the time of attainment of knowledge. After the dawn of Self-knowledge any action performed does not produce any result in the form of merit or demerit. The second category is not destroyed on the attainment of Self-knowledge, but has to be exhausted only by being actually experienced. On the exhaustion of this category of karma the body of the enlightened person falls and the jivanmukta becomes a videhamukta.

See Sri Sankara's Bhashya on Brihadaranyaka Upanishad, 1.4.7: - .

The past actions that gave rise to the present body must necessarily produce their results and so the body, mind and organs will continue to function even after the attainment of Self-knowledge, just as an arrow that has already been discharged must continue to move forward until its force is exhausted.

Asana, Pranayama and Pratyahara - These are three limbs of Patanjali's Yoga. They are, respectively, posture for meditation, regulation of vital force and control of the senses - See Yogasutra 2.29.

Sravaṇa, Manana and Nididhyasana- (Hearing, reflection and meditation) - ? These terms are already explained in the notes under verse 13 above.

43. A person who has attained purity of mind by the performance of duties without desire for the fruit in past lives is able to get rid of all the desires which had taken strong root in his mind over innumerable lives. He becomes free from identification with his body and his mind is ever fixed in the Atma. His mind is free from all vacillation. He enjoys the Bliss of Brahman as a Jivanmukta. When his body falls on the exhaustion of his Prarabdhakarma he becomes a Videhamukta. Some seekers after liberation wrongly think that the path to liberation is through the 'Nadis' which are of different colours.

This verse is based on Brihadaranyaka Upanishad, IV. iv. 7, 8 and 9. In the Bhashya on IV. iv. 9 Sri Sankara says that the Nadis or nerves are described by seekers after liberation as blue, red, green, etc. These white and other colours refer to some other path than that of the knowledge of Brahman. The Jivanmukta is liberated here itself. For him there is no going to any other place or world and so there is no question of path for him. Sri Sankara says - "The white and other paths that the Yogis speak of as the paths of liberation are not really so, for they fall within the range of relative existence. They lead only to the world of Hiranyagarbha and the like; for they apply to the exit through particular parts of the body. The path of liberation is actually the absorption of the body and organs such as the eye in this very life, like a lamp becoming extinguished, when transmigration (or further birth) is impossible because of the exhaustion of all desires".

44. The person who has realized the entire universe to be his own Self goes beyond grief and delusion even while living in this world, because he has attained Brahman which is pure and the abode of all powers. He has given up identification with the body-mind complex, is free from all thought of external objects and is beyond punya and papa. He is a Jivanmukta, having attained the fourth state beyond waking, dream and deep sleep.

Grief results from the loss of something held dear or the failure to get some desired object. When a person has realized that everything in this universe is

his Self alone, there is nothing different from him which he can desire to get, nor can there be any question of loss of anything. The causes of grief being thus removed, there can never be any grief for him. Delusion is mistaking one thing for another, such as looking upon the ephemeral and unreal world as eternal and real. This also cannot happen to a person who sees nothing different from the Self. This verse is based on Isavasyopanishad, 7 - To one for whom all beings have become his Self, what delusion or sorrow can there be?

45. The Jivatma (individual soul) is the reflection of Brahman in the mind which is made up of the Sattva parts of the five subtle elements. This Jivatma is in essence Sattvic and is associated with the Prana or vital force, which is the power of action (Kriyasakti). Though the Jivatma is enveloped by the body, mind and sense organs, it is not in reality tainted by the characteristics of the body such as youth, old age, etc. (These qualities are wrongly attributed to the Jiva because of ignorance of its real nature). The Jiva is an exalted being (since it is really Brahman itself) and has the capacity to become liberated from the apparent bondage which does not really exist, but is wrongly attributed to it. This liberation is achieved by the individual who has a subtle intellect, who concentrates his mind on Brahman, the only Reality (by withdrawing the mind and senses from all external objects) and who practises the disciplines such as Asana, Pranayama, Pratyahara and Jnanayoga mentioned in verse 42. Liberation is the realization of the identity of the Jiva and Brahman by the removal of the identification with the body-mind complex. This is attained when the mind takes on the form of Brahman. The mind modified in the form of Brahman continues till the fall of the body on the exhaustion of the Prarabdhakarma. The individual in this state is a Jivanmukta. When the body falls he becomes a Videhamukta.

This verse is based on a Rigveda mantra. The word 'yuva' in that mantra has the meaning 'effulgent'. That meaning has been given here also.

Though the mind modified in the form of Brahman continues to exist, it does not cause any bondage, because it is free from Vasanas and their consequences such as attachment and aversion. It is like a roasted seed which, though resembling a seed in appearance, has lost the power of germination. Any Karma done by a Jivanmukta is really Akarma and so does not produce any bondage (See Gita, 4.18).

Reference may also be made here to Katha Upanishad, I. iii. 12 which says: - He is hidden in all beings and so is not manifest (to all). But by those who have a subtle intellect and have the capacity to see subtle things He can be seen.

46. He who has become almost totally free from desire for sense objects, whose desires have been extinguished, always yearns only for the Atma, the attainment of which would result in his experiencing the infinite bliss of Brahman. On attaining the Atma he becomes fulfilled. Thereafter he continues in the body as a Jivanmukta, one who is liberated even while living on this earth, till his Prarabdhakarma is exhausted, when his body falls. On the fall of the gross body his organs do not depart to any other world (as they do in the case of those who are still in ignorance). The organs become united in the subtle body and the subtle body merges in its cause, the Self (See Bhashya on Br. Up, III. ii. 11 and IV. iv. 7). After that, where is this Jiva? There is no entity as Jiva left. He remains merged in the Infinite Brahman, just as salt dissolved in water becomes one with the water.

47. When sea water is heated, the water evaporates and a solid mass is left, which is known by the name 'salt'. If this salt is thrown back into the water, it dissolves and merges with the water, losing its name and form. Similarly, a person who has realized that he is the Self (Brahman) becomes one with Brahman, giving up his name and form when his body falls and he becomes a Videhamukta. Then his mind merges in the moon, speech in fire, eyes in the sun, blood and seed in water and ears in the quarters.

This verse is based on Br. Up. II. iv. 12 and III. ii. 13. See also Mundakopanishad, 3.2.8 and Prasnopanishad, VI. 5. 'His mind merges in the moon', etc - The meaning of these statements is that the presiding deities of the organs, who gave the organs the power to function, withdraw their help when the person is about to die. The organs then become united in the subtle body. In the case of a Jivanmukta, on the fall of the gross body, the subtle body merges in the Self, as stated in verse 46 above. See Bhashya on Br. Up. 4.4.1 and 4.4.2.

48. The presence of ghee in milk is known by the sweetness of milk. That ghee is different from the milk though it is inside the milk. Similarly, the presence of Brahman or the Self in all creatures is known by the fact that the creatures are able to perform activities. That Brahman, who is different from the creatures, is the place of rest of all creatures who are fatigued by the activities in the waking and dream states. (In deep sleep all beings are united with the Self and are free from all the sorrows of the other two states, as stated in Chandogya Upanishad, 6.8.1 and 6.8.2). The man of realization, having attained Brahman, considers everything else as insignificant. There is no fear in Brahman. Brahman is pure concentrated bliss. Know that Brahman, who shines in the cavity of the intellect is immortal. Everything other than Brahman is perishable.

This verse is based on the following Upanishadic statements: - Ch.Up.6.8.1 and 6.8.2, already mentioned above, Taittiriya Upanishad, 2.1.1; 2.9.1, Br. Up. 3.7.23. See also Gita, 6.22.

49. A large piece of multicoloured cloth is woven out of threads of different colours. Though on a superficial view the cloth would appear to have a separate existence of its own, it will become clear to a person who ponders over its real nature that the cloth is nothing but the threads with which it was woven. Similarly, this gross universe, known as Virat, consisting of multifarious forms such as mountains, cities, human beings, villages, animals and many other beings and things is woven into, or pervaded by, the Sutratma or Hiranyagarbha, the macrocosm of all subtle bodies. This Sutratma is woven into the unmanifest ether, which, in turn, is woven into Brahman.

This verse is based on Br. Up. 3.8.3 to 8. The purport is that this whole gross universe is pervaded by Brahman.

50. Brahman reflected in the intellects of various bodies such as those of human beings, animals, birds, etc, takes those forms. The one person reflected in water appears as two, the original and the reflection. Similarly, the one Supreme Being (Brahman) takes on, by His power of Maya, innumerable forms because of being reflected in innumerable intellects. So says Br. Up. in 2.5.19. The all-pervading (and non-dual) Brahman appears, inscrutably, due to Maya, as the Jiva, by being reflected in the limiting adjunct (upadhi) in the form of the intellect which, being constituted of Sattva alone, is pure and so capable of reflecting Brahman.

The jiva being a reflection of Brahman, is in reality non-different from Brahman. The Jivas appear as many, different from one another and limited beings, only because of the limiting adjunct, the intellect, just as the space inside a pot, though not different from the total infinite space, appears to be limited by the size of the pot.

See also Katha Up. 5.9 and 5.10

51. The men of realization perceive that the Jiva, who is a reflection of Brahman in the subtle intellect, is in the grip of the Maya of the supremely powerful Lord. The nature of the reflection of Brahman, that is to say, the nature of a particular Jiva, depends on the nature of his intellect (or mind), just as the reflection of a face in a mirror varies according as the mirror is convex or concave, clean or covered with dirt, fixed or moving. But, just as the face itself is not in the least affected by the nature of the mirror, so also, Brahman is not at all affected by the nature of the reflecting medium, the mind, and ever remains the same and immutable.

This verse is based on a mantra of the Rigveda. The words 'samudra' and 'patanga' are interpreted as in that mantra.

52. The one sun in the sky, when reflected in different receptacles of water, appears as many and as still or moving according as the reflecting medium is still or moving. Similarly, the one supreme Being, Brahman, reflected in the intellects of different creatures, higher and lower, appears to have taken on the characteristics of those creatures, but, in reality, Brahman is not at all affected by them and is realized as only one and changeless by the enlightened.

This verse may be compared to Kathopanishad, 2.2.11: -

"Just as the sun, the eye of the whole world, is not tainted by the defects of the creatures on earth or by the defects in the external world, so also, the one Self, the indweller of all beings, is not affected by the sorrows of the world, because the Self is transcendental".

53. The moon, (which is opaque) is made luminous by the rays of the sun which fall on it and removes the dense darkness of the night. A bright bell metal vessel, on which the rays of the sun coming in through a chink in the roof fall, removes the darkness inside the house. Similarly, the intellect on which the rays of consciousness from the Self fall illumines all objects through the sense organs and enables the sense organs to experience them.

The moon and the bell metal vessel are non-luminous, but they are made to shine by the reflected light of the sun. Similarly, the intellect and the sense organs are insentient, but acquire sentiency because of the reflection of the Self on the intellect.

Sri Sankara says in his Bhashya on Br. Up. 4.3.7: - "The intellect, being pure and close to the Self, reflects the consciousness of the Self; the mind then catches the reflection from the intellect and, from the mind, the sense organs receive the reflection of consciousness. Thus the Self successively imparts sentiency to the entire aggregate of the body and organs". The same idea is contained in the present verse.

54. The sky, when reflected in a reservoir of water, appears as threefold, namely, as the sky limited by the water, as the sky reflected in the water, and as the all-pervading sky. Similarly, Brahman appears as threefold, as the all-pervading Brahman, as its reflection in the intellect and as limited by the intellect. When Brahman limited by the intellect, who is the Jiva, and the all-pervading Brahman are realized as one and the same, nescience, which made the Jiva and Brahman appear different from each other, is destroyed along with its effects, Samsara and the consequent sufferings.

55. A number of puppets are simultaneously manipulated by means of threads attached to them and made to perform various activities such as singing, dancing, walking, speaking, etc. The person who manipulates them remains behind the scene and cannot be seen by the people who watch the puppet show. Similarly, this universe consisting of the worlds named Bhuh, Bhuvah, Suvah and Mahah, which is known as Virat, is activated by Hiranyagarbha, also known as Sutratma, possessed of inscrutable glory, who pervades the Virat. This Sutratma makes all creatures in the universe experience the consequences of their past karma.

This verse is based on Br. Up. 3.6.1. In the Bhashya on this section of the upanishad Sri Sankara points out that whatever is an effect, limited and gross, is pervaded by its cause, which is subtler than the effect. Thus the element earth is pervaded by its cause, water, water is pervaded by its cause, fire and so on. The four worlds mentioned above, along with their inhabitants, form Virat, which is the totality of all gross bodies. The gross bodies are pervaded by their cause, the subtle bodies. The totality of subtle bodies is known as Hiranyagarbha or Sutratma, because it runs like a thread (sutra) through all the gross bodies. It is this subtle body that transmigrates and goes from one gross body to another, taking along with it the impressions of the past karma of the particular Jiva, as stated in Br. Up. 4.4.2. These impressions lead to the initiation of fresh actions and also bring actions to fruition in the next life. This is why it is stated in this verse that the Sutratma (total subtle body) makes all creatures experience the consequences of their past karma.

56. In Vedanta, reality is defined as that which remains absolutely unchanged in all the three periods of time. Brahman, in which the Prana (vital air), the quarters, space and everything else merge (at the time of Pralaya) is described as the reality of the reality in the Brihadaranyaka Upanishad (by recognizing two levels of reality, namely, empirical and absolute, as will be explained below). There is nothing else equal to, superior to or bigger than this Brahman. This is why it is known as the reality of the reality. Brahman viewed as apparently limited by the universe made up of the elements with form, namely, fire, water and earth and those without form, namely, air and space, is known as empirical reality. The unconditioned pure Brahman, which is the absolute reality, is the reality of this empirical reality.

This verse is the gist of Br. Up. 2.3.1 to 6.

Advaita Vedanta recognizes three levels of reality. A person, seeing a rope in dim light, mistakes it for a snake. He is as much frightened as he would have been if there had been a real snake there. For him, at that time, the snake is real. However, when it is examined with the help of a light it is found that there is no snake at all, but only a rope. The snake cannot be said to totally

unreal, like the horn of a rabbit, because it was actually experienced; nor can it be said to be real, because it is subsequently found to have had no existence even when it was experienced. The snake is therefore said to have illusory or *praatibhaasika* reality. Similarly, this world is not absolutely unreal, because it is actually experienced by us. But on the dawn of Self-knowledge it is found to be nothing but Brahman. The world is therefore said to be superimposed on Brahman, just as the illusory snake is superimposed on the rope. The world is said to have empirical or *vyaavahaarika* reality, because it is real until the attainment of Self-realization. The absolute or *paaramaarthika* reality is Brahman alone, since it ever remains the same. In the present verse the world which has empirical reality is described as *satyam* and Brahman which is absolutely real is described as *satyasya satyam*.

The word 'sat' represents the three elements with form - fire, water and earth. The word 'tyat' stands for air and space, which are formless. These two words taken together form the word 'satyam' which here stands for Brahman considered as limited by the five elements and the whole universe made up of them. This is empirical reality. The word 'satyam' is given this special meaning here and also in the next verse. See also *Taittiriya upanishad*, 2.6.1.

57. We know from experience that things such as silver, snake and water which do not really exist sometimes appear as if real. It is also well known that such things appear only when there is a substratum such as nacre, rope or desert and that these appearances come to an end when the substratum is known. Just as these appear as real, this entire universe, which is also unreal, appears on the substratum, Brahman, which is described as the truth of the truth. Because the universe appears as if it is real, it is described as truth (*satyam*).

The three levels of reality have already been described. In this verse it is explained that the universe is described as *satyam* because it is looked upon by all as real until the dawn of Self-knowledge.

58. Space, which accommodates everything in this universe, is itself accommodated in its entirety in the infinite Brahman. All the quarters which extend indefinitely in all directions, are also within Brahman. Time, as reckoned by us, forms only a small fraction of Brahman, which existed before time came into existence and will exist even after time comes to an end. Brahman is therefore beyond the limitation of time. Thus Brahman is infinite both in space and in time. Before the creation of the universe Brahman alone existed. At the beginning of creation Brahman manifested itself as *Hiranyagarbha*, or all the subtle bodies and then as *Virat* or all the gross bodies. *Hiranyagarbha*, being more subtle than *Virat*, pervades *Virat* and is therefore described as bigger than *Virat*. Brahman, on which both *Hiranyagarbha* and *Virat* appear because of beginningless *Avidya* or

nescience, pervades them, being infinite. Since Brahman pervades all the subtle and gross bodies (Hiranyagarbha and Virat), it follows that it is not limited by any objects, subtle or gross. Thus it is brought out in this verse by implication that Brahman is free from all the three limitations, namely, of space, time and objects. An illustration is given to explain this. The ocean is very big in size and full of water. But its size is nothing compared to the waters of the Pralaya which encompass the whole universe by the merger of all the seven seas.

It follows from this verse that it is Brahman alone that appears as all the subtle and gross bodies in the universe. Brahman does not undergo any change or limitation, even when appearing as the gross and subtle bodies. The universe is thus only a vivarta or apparent modification of Brahman, like a rope appearing as a snake without really undergoing any change and not an actual modification or parinama like milk becoming modified as curd.

It is said in this verse that Brahman alone existed before creation. This should not be understood as meaning that now there is something else also in addition to Brahman. Even now the only reality is Brahman. The universe is a mere appearance on Brahman and has therefore no separate existence apart from Brahman. This has been brought out by Sri Sankara in his Bhashya on Aitareya Upanishad, 1.1.1 with the illustration of foam and water. What was denoted by the term 'water' alone before the manifestation of foam as such is denoted by the term 'foam' after its manifestation, though really foam is nothing but water.

Brahman is free from all limitations

Panchadasi-3.35, 36, 37 - Being all-pervasive, Brahman is not limited in space. Being eternal, it is not limited in time. Since all objects in the universe are merely superimposed on Brahman, Brahman is not limited by any object, just as a rope is not limited by the illusory snake superimposed on it.

This verse is based on Br. Up. 5.1.1: -

The meaning of this mantra is given thus in Sri Sankara's Bhashya:-

That unconditioned Brahman is infinite, all-pervading; this conditioned Brahman, manifesting as the universe of names and forms, is also infinite in its real nature as the supreme Self, not in its differentiated form circumscribed by the limiting adjuncts. This differentiated Brahman, the effect, emanates from the infinite, or Brahman as cause. Although it emanates as an effect, it does not give up its infinitude; it emanates as the infinite only. When Brahman as effect takes the infinitude of the infinite, i.e. attains identity with its own nature by the removal through knowledge of the notion of 'otherness' created by the limiting adjuncts, it remains as the unconditioned infinite Brahman alone, without interior or exterior, as homogeneous pure consciousness.

59. Just as the same rainwater nourishes all plants and produces in them many different tastes, fragrances and potencies, so also the same Self which dwells in all beings takes on the different characteristics of those beings. It is in the mere presence of that indwelling Self that the earth supports everything on it, the clouds pour down abundant rain and fire cooks food and burns.

The second part of this verse is based on Br. Up. 3.7.3 onwards - "He who dwells in the earth but is within it, whom the earth does not know, whose body is the earth and who controls the earth from within, is the inner controller - your own self and immortal". There are similar statements about water, fire, sky, air, etc, meaning that everything functions only because of the presence of the indwelling self.

60. The wise man should attain the conviction that it is his own Atma that dwells in all living beings and should further see the entire creation as superimposed on his own Atma. He should realize that everything in this universe is non-different from his Atma, just as waves in the ocean are not different from the water. Brahman is one, without any second of the same species or of any other species. Brahman is homogeneous, without any internal differences. He who looks upon this universe of multifarious names and forms as having real existence in Brahman goes from death to death, the Srutis say. That is to say, he is born and dies again and again.

This verse is based on the following mantras of the Upanishads: -

Isavasyopanishad, 6- He who sees all beings in the Self and the Self in all beings feels no revulsion towards any one.

Chandogya Upanishad, 6.2.1- In the beginning, dear boy, this was Existence alone, one only, without a second. (See explanation given below).

Kathopanishad, 2.1.11- This (Brahman) is to be attained by the (purified) mind alone; there is no diversity whatsoever in this. He who sees difference here goes from death to death.

Brahman is free from all the three types of differences

Panchadasi-2.20 and 21. - Differences are of three kinds. The difference of a tree from its leaves, flowers, fruits, etc, is the difference within an object. This is known as svagata bheda. The difference of one tree from another tree is the difference between objects of the same species. This is known as sajaatiya bheda. The difference of a tree from a rock is the difference between objects of different species. This is known as vijaatiya bheda.

None of these differences exists with regard to Brahman, because there is nothing else of the same species or of a different species and there is no internal difference because Brahman is homogeneous. This is what is

affirmed in the Chandogya Upanishad (6.2.1) by the words "ekam eva advitiyam"-one, only, without a second. The word 'one' negates sajaatiya bheda, the word 'only' negates svagata bheda and the words 'without a second' negate vijaatiya bheda.

61. Though it is known to every one that space exists both before and after a particular pot is made, still it is wrongly thought by all that the space inside the pot comes into existence only when the pot is made, that the space inside is destroyed when the pot is destroyed, that when the pot is moved from one place to another the space inside also moves along with it and that space takes on the shape and size of the pot. Similarly, though the Self exists always and is all-pervasive, people wrongly think that it comes into existence when the universe comes into existence, that it ceases to exist when the universe is dissolved, and so on.

62. A ball of jaggery is sweetness itself in every particle of it. A slab of camphor is full of fragrance in every bit. Similarly, this wide world, attractive with trees, mountains, towns, gardens and temples, which has no reality of its own, is seen as existing and sentient only because of being pervaded by the substratum, the Self, which alone is Existence and pure Consciousness (just as jaggery is sweetness itself and camphor fragrance).

Any eatable tastes sweet only if it contains jaggery (or sugar). Camphor gives fragrance to things coming into contact with it. So also, it is only because of the Self (Brahman) that everything in this world exists and all living beings acquire sentiency.

63. When a drum is beaten or an instrument like veena is played, one is not able to grasp the particular notes by themselves, but one knows the particular notes only in the background of the general note. Similarly, this universe, which is a modification of Maya, is never experienced separately, but only appears along with Brahman or pure consciousness. This universe is only an appearance and has no reality even when it is experienced. When, on the dawn of knowledge, it is realized that this Brahman is the indwelling self and that it is the only reality, it will be known that nothing other than Brahman is real.

This verse is based on Br. Up. 2.4.7,8 & 9. The particular notes of a drum, veena or conch have no separate existence apart from the general note of those instruments; the particular notes are included in, or are modifications of, the general note. One cannot appreciate the symphony produced by, say, a veena, by merely hearing one note, unless one first knows that it emanates from a veena and then connects all the notes in a harmonious symphony. A particular item cannot be known without knowing the general species to which it belongs. A particular tree in a forest cannot be seen without seeing the

forest as a whole. Similarly, whatever is perceived in the waking and dream states has no existence apart from Consciousness or Brahman, which pervades everything and so the nature of this world can be really known only when its cause, Brahman is known.

64. A person who has attained right knowledge (from the scriptures and his Guru) and directly realized that his indwelling self is the one pure immutable consciousness, the Lord of the whole universe, who is all-pervading like space and who is the indwelling self of all beings and that the entire universe has no reality apart from Brahman and is a mere appearance and has thereby become free from all desire in this life itself should remain ever established in the contemplation of his identity with the pure, non-dual Brahman.

65. Indra, the being or enjoyer, who is in the right eye and his wife Indrani, who represents matter or the objects of enjoyment and is in the left eye, according to the Br. Up, 4.2.2 & 4.2.3, are together in the space within the heart in the dream state. At the end of their enjoyment there the state of deep sleep (sushupti) ensues. This state is known in the Upanishads as 'Anandamayakosa'. In this state the Jiva experiences supreme bliss, which is beyond description. There is no experience of any object then. A person who is in deep sleep and enjoying bliss should not be woken up suddenly. If he is woken up, the Br. Up says that his sense organs may not go back to their respective seats in the body and this will cause great misery to him.

This verse is based on Br. Up. 4.2.2, 4.2.3 and 4.3.14.

The upanishad says that the Self is pointedly manifest in the right eye in the waking state. It is named Indha, which means radiant, but he is indirectly called Indra, because the gods have a fondness for indirect names. At the end of the dream state, the state of deep sleep occurs.

66. In deep sleep all living beings merge in Brahman and enjoy bliss. That same supreme bliss can be enjoyed always (and not only in deep sleep) if a person realizes his identity with Brahman who is the protector of all the sense organs and the benefactor of all beings, both within (the body) and without. This being so, he who is always engaged only in external activities for the sake of earning a livelihood and commits sinful deeds, ever intent only on enjoying pleasures through his organs of touch, sight, hearing, smell and taste, will reap only grief and delusion.

This verse is based on a mantra in the Rigveda.

All living beings merge in Brahman in deep sleep- sushupti- see Chandogya Up. 6.8.1. But on waking up they are as they were before, limited, miserable beings. The only way to attain permanent happiness is by the realization of one's real nature.

67. The Jivatma exerts himself in different ways to get sense pleasures in the waking state. When, in the end, his organs are all totally fatigued, he forgets the happiness that he has so attained and goes to sleep in his own real nature for rest. It is clear from this that the bliss of one's own real nature, which is got much more easily and which does not come through the sense organs is far superior to all the happiness acquired through the exertion of the various organs, which ultimately becomes insipid.

However great may be the happiness enjoyed during the waking state, every being desires the happiness that comes in sleep. Unlike sense pleasures, this happiness is attained without any effort and is available to all, irrespective of age, wealth and other considerations. This shows that the bliss of the Self, which is what is enjoyed in sleep, is superior to all other happiness.

68. A bird generates wind by flapping its wings and by the help of that wind it soars high up in the sky. There it spreads out its wings and flies (towards its nest), propelled by the strong wind. Thereby it rids itself of fatigue. Similarly the human being, being distressed and tormented in mind by evil thoughts, fancies and desires for objects of sense, spreads out his hands and feet and sleeps for a long time in order to become free from fatigue.

This verse is based on Br.Up. 4.3.19 which says: - As a hawk or falcon flying in the sky becomes tired and, spreading out its wings, flies towards its nest, so does this infinite being hasten to the state where, falling asleep, it seeks no object of sense and sees no dream.

In deep sleep the individual self becomes united with the supreme Self and enjoys bliss. It is then free from all desires and gets complete rest. The waking state and the dream state are similar in that in both of them what is not real is experienced and the reality, Brahman, is not known.

69. A lustful person, on returning home from a long stay in another place, and taking his wife in a tight embrace, feels absolutely happy and does not know anything outside, such as 'This is something other than myself' or anything inside, such as, 'I am so and so, happy or miserable'. Similarly, the Jivatma, which becomes one with Brahman or Paramatma in the state of deep sleep, enjoys bliss and remains untouched by all worldly activities and the results thereof in the form of merit and sin and is free from grief, delusion and fear. In that state the Jiva forgets this world which is characterized by differences and similarities and relationships of all kinds.

The example given here is taken from Br. Up. 4.3.21.

Sri Sankara says in his Bhashya on this:-

As a man, when fully embraced by his beloved wife, both desiring each other's company, does not know anything at all, either external, such as 'This is something other than myself', or internal, such as 'I am this, or I am happy or unhappy', but he knows everything external and internal when he is not embraced by her and is separated, so also, this infinite being, the individual self, who is separated from the supreme Self (in the waking and dream states) because of having entered the body and organs, like the reflection of the moon in water, becomes fully embraced by, or unified with, the supreme Self in deep sleep and does not know anything external or internal, such as 'I am this, or I am happy or unhappy'.

Ch. Up. 6.8.1. Sri Sankara's Bhashya says: -

When a person is in deep sleep, he becomes identified with Existence (Brahman). Having discarded his nature as an individual soul he attains his own self, his own nature, which is the ultimate Reality.

Br.up.4.3.22. Bhashya - "In this state a father is no father, a mother is no mother, worlds are no worlds, the gods are no gods, the Vedas are no Vedas. In this state a thief is no thief, the killer of a noble Brahmana is no killer, and so on".

The form of the self that is directly perceived in the state of deep sleep is free from ignorance, desire and action. The sruti says that in this state a father is no father. His fatherhood towards a son is on account of the action of begetting. Since he is dissociated from all action in the state of deep sleep he is not a father then. Similarly, the son ceases to be a son in the state of deep sleep. All other relationships also cease to apply in this state.

70. The dissolution of all objects, both subtle and gross, dormancy of all the organs and the mind, experience of happiness - these three are common to the states of Jivanmukti (liberation-in-life) and sushupti or deep sleep. But there is a difference between these two states. One who is asleep comes back to the waking state because of the effects of his past karma, but one who has become liberated by the attainment of Self-knowledge does not go back to the state of bondage because all his past karma and their effects (other than Prarabdhakarma) have been destroyed by knowledge. (Though he continues in the body till the exhaustion of Prarabdhakarma, there is no bondage for him).

The 'dissolution of all objects' in the state of Jivanmukti means only the realization that they have no reality and consequently remaining unaffected

by them. In deep sleep also, though the objects are still there, the sleeper is not affected by them. There is similarity in this respect.

The next verse is based on Br. Up. 4.3.32 & 33.

71. Suppose there is a king who is endowed with all accomplishments and prosperity - is in the prime of life, is good, learned, strongly built and most energetic and is the ruler of the whole world full of wealth. The happiness he enjoys can be taken as one unit of happiness. A hundred times this is the happiness of the manes who have won that world by the performance of the prescribed rites. Hundred times that is the happiness of the celestial minstrels. Hundred times that again is the happiness of those who become gods through the performance of the rites prescribed in the Vedas. Hundred times that is the happiness of the gods by birth. Hundred times that is the happiness of Prajapati. Hundred times that is the happiness of Hiranyagarbha. All these joys, which are all derived from sense objects and are limited, form only particles of the bliss of Brahman which is infinite and which alone really exists.

It is actually the bliss of the Self (or Brahman) that manifests as the happiness derived from sense objects. How this is so will be explained in verses 73 and 74.

72. In which bliss of Brahman, the joys of human beings, of the manes, of those who are born in heaven as gods and of those who become gods by the performance of Vedic rituals are all included, on attaining which all desires of all beings are fulfilled and which is the state of liberation because of the dissolution of all the worlds, O supreme Being in the form of the moon, make me eternal and immortal in that Brahman which is pure concentrated bliss. Pour down a torrent of nectar for the Jiva, the lord of the sense organs who is in the Ajna chakra between the two eyebrows - so the Vedas say.

This verse is based on a Rigveda mantra. Though this mantra is in the karma kanda of the Veda, it says, like the upanishads, that all joys of all beings are nothing but the bliss of Brahman.

73. The Self is changeless and is of the nature of supreme bliss. The non-Self or Maya is just the opposite, ever agitated and miserable. The mind, which is the limiting adjunct of the Self, takes on the steadiness and bliss of the Self or the agitation and misery of Maya, depending on the circumstance. When the mind is seized by desire for some object, it remains agitated and the agitation gives rise to misery. When the desired object is attained, the mind becomes calm and steady and then the bliss of the self is experienced. The happiness that comes from sense-objects in this manner continues only as long as the

mind remains calm and steady, that is, until the mind is again agitated by some other desire.

When the mind is calm, it reflects the bliss of the Self clearly, just as the moon is reflected clearly in a pond in which the water is calm and clear. Thus the happiness experienced on the fulfillment of any desire is only the reflection of the bliss of the Self in the mind. The happiness is really due to the mind becoming temporarily calm, but it is wrongly attributed by us to the attainment of the object of desire. This happiness continues only as long as another desire does not arise and cause fresh agitation of the mind.

74. The happiness arising from physical union lasts only as long as the mind is absorbed in it, that is, only for a very short period. The happiness enjoyed in the state of deep sleep lasts as long as the deep sleep continues. The happiness in the state of liberation (Jivanmukti) is permanent, because the mind of a Jivanmukta is always calm. It therefore follows that happiness and calmness of mind always go together. From this it is clear that any happiness experienced at any time is only a particle, or a manifestation, of the eternal bliss of the Self and that this happiness manifests itself only when the mind is calm.

75. The mind, becoming fatigued by the activities in the outside world during the waking state, withdraws from all activities and desires to become united with the Self. At this stage the dream state occurs, in which the mind projects various objects, on the strength of the impressions accumulated during the waking state. Then, becoming inclined solely towards the attainment of the Self, it gives up completely all the experiences of the dream state and, becoming quiescent, it gets absolute rest in the Self.

The Jiva goes from the waking state to the dream state and then to the state of deep sleep. The return to the waking state is also through the dream state (see Br, Up. 4.3.15).

The next verse puts forward a possible objection:-

76. During a dream, when the physical body is lying motionless, how can there be the experience of joy, sorrow, etc, by that body? If it is said that a new body which is capable of activity and experience of joys and sorrows comes into existence in the dream, such a contention is not acceptable because the materials for forming a new body are not available there. If, to get over this difficulty, it is claimed that a new body is conjured up by the mind, then the question arises, how is it that the generative fluid discharged as a result of the union with a woman in dream by such a conjured up body, is found on the physical body that has been lying motionless during the dream and is different from the dream body?

This objection is answered in the next verse.

77. When a person sees something frightening in a dream, such as a wild animal or an armed robber about to attack him, he cries out aloud. Sometimes a person talks or laughs in sleep because of some dream. The crying, talking and laughing are done obviously by the physical body. It is clear from this that the individual does not sever connection with the physical body during dream, even though it lies motionless. In the dream the dreamer sees himself as having a body and experiencing and doing various things. All the objects experienced by him in dream are the creations of his own mind, and these are created out of the impressions left by the objects experienced during the waking state.

Vivekachudamani (V.C.) Verse 100 - The dream state is the special state of the subtle body. In this state the buddhi shines by taking the role of the agent, with the vaasanaas (impressions) derived from the waking state. In this state the sense-organs are dormant. Under the influence of ignorance, desire and past action, the mind, possessed of the impressions of the waking state, creates objects.

Br. Up.4.3.10 says - There are no chariots, nor animals to be yoked to them, nor roads there, but the Jiva creates them in this state. There are no joys, delights or raptures in it, but the Jiva creates them.

In dream it is the mind that becomes modified in the form of impressions of external objects, under the stimulation of one's past actions. These actions become possible because of the self-effulgent Atma. The Atma is therefore spoken of as creating the dream objects, though the Atma merely illumines the objects created by the mind.

78. The dream state, which is between the states of waking and deep sleep, is known to all by experience. It is known as the second state. In that state the Jiva withdraws all the sense organs into himself and remains as self-effulgent. The self, the witness of all that is experienced in dream, illumines, by its own light, all that is seen in the dream, which are all created by past impressions. In the dream he sees objects desired by him and goes to desired places, while the physical body lies motionless on the bed.

In the waking state the individual experiences sense-objects through the sense organs such as the eye, ear, etc. In this state also it is only by the light of the Self that the organs are able to perceive objects, but since the organs are also functioning in that state it is difficult for us to realize that it is the light of consciousness of the Self that makes all experiences possible. In dream the sense organs merge in the mind. The mind itself becomes modified as the objects seen in dream. In this state, since there is only the light of the Self, it

becomes clear to us that it is only by the light of the Self that everything is experienced. This is why it is stated in this verse that the Self sees everything by its own light. This verse is based on Br. Up. 4.3.9.

The statement in this verse that the Jiva sees desired objects and goes to desired places in dream is meant only to show that those objects and places are mere creations of his own mind and are not real. The implication is that the unpleasant objects and places seen in dream are also equally unreal. In his Bhashya on Br. Up. 4.3.15 Sri Sankara says that the Jiva sees the results of both good and evil, namely, pleasure and pain in dream. Everything seen in dream appears to be real only as long as the dream lasts. Similarly, everything experienced in the waking state is real only till the person wakes up from the sleep of Avidya. Sri Gaudapada says in Mandukya Karika, I.16 - "When the individual, sleeping under the influence of beginningless Maya, is awakened, then he realizes the non-dual (Self) which is beyond birth, sleep and dream". Then he realizes that the things seen in the waking state also have no reality.

79. The Jivatma protects, by means of the vital force, the body which lies as if lifeless on the bed in the dream state, so that it may not become fit only to be eaten by dogs and other animals. The Pranas perform merely the function of breathing in this state. By the power of the vasanas in the mind the Jivatma creates horses, chariots, rivers, ponds, many places of enjoyment, friends, women, sons, well-wishers and servants.

This verse is based on the following mantras of the Br. Up: -

4.3.12- "The effulgent, infinite Being who is immortal and moves alone, protects the worthless nest (the body) with the help of the Pranas and roams about outside it". Though the Jivatma continues to be in the body during dream, it is said to be roaming outside the body because it appears to go to various places during dream.

4.3.10- "In that state there are neither chariots nor animals to be yoked to them, nor roads, but he creates chariots, animals and roads. There are no pleasures, joys or delights, but he creates them. There are no ponds, tanks or rivers, but he creates ponds, tanks and rivers. For he is the doer".

80. In dream the Jiva creates elephants, tigers, thieves, enemies, snakes, monkeys, etc. He sports with women, laughs, enjoys, eats tasty food; or thinks he has become an outcaste and shrinks away in shame from his relations and friends. He runs away, frightened by the sight of tigers and other wild animals and cries out aloud as if he has fallen into the grip of a wild animal.

This verse is based on Br. Up. 4.3.13 which says: - "In dream the effulgent being attains lower and higher states, creates innumerable forms. He sees himself as enjoying the company of women, or laughing, or even seeing frightful sights".

The object of this and the previous verse is to show that what is seen in dream is not real. One may wonder why it is necessary to point out what is known to everyone. There is a reason for this. According to Advaita Vedanta the waking state is similar to the dream state. In both the states the Reality, Brahman, is not known and things which have no reality are experienced and taken to be real. The things seen in dream are found to be false on waking up from sleep. The objects experienced in the waking state are accepted as real only until nescience is removed by Self-knowledge. The establishment of the unreality of dream experiences is the prelude to establishing that the same is the case with the waking state also.

Though the waking and dream states are similar, there is an important difference between them. The difference is pointed out by Sri Sankara in his commentary on Brahma sutra 2.2.29. Sri Sankara rejects the contention of the Buddhists that, just as non-existent objects are experienced in dream, non-existent objects may be experienced in the waking state also. He points out that there is a difference between the dream state and the waking state. The difference consists in the perceptions in dream being sublated immediately afterwards, while those in the waking state are not. To a man who has woken up from sleep the objects perceived in dream never had any existence at all, for he says "I falsely imagined that I was in the company of great men. In fact, I never came in contact with great men; this delusion arose because my mind was overpowered by sleep". But an object seen in the waking state, such as a pillar, is not thus sublated under any condition (until the dawn of Self-knowledge). Moreover, dream vision is a kind of remembrance, whereas the visions of the waking state are forms of perception. The difference between remembrance and perception, consisting in the absence and presence of objects, is well known.

81. When the nacre in front is not known to be such, it is mistaken for silver. The sun's rays falling on sand create the illusion of water. A rope is mistaken for a snake in dim light. These appearances last only for a short time, till the substratum is known. The appearance of silver causes joy and the appearance of the snake gives rise to fear, but all these appearances are clearly false. The silver, water and snake are created only when they are seen. Similarly, the multifarious names and forms which we see appear only because the substratum, the Self, is not known. They also cause such emotions as joy, sorrow and fear. They are created only when they are perceived. They have no real existence apart from the substratum, the Self.

The principle propounded in this verse is known as 'drishti-srishti-vaada' according to which all things are, during the period they are cognized by a person, created by him through his nescience. This is also known as 'ekajivavaada' the 'Theory of Single Jiva'. Sri Madhusudana Sarasvati says in his work 'Siddhantabindu', which is a commentary on Sri Sankara's 'Dasasloki', that this is the pre-eminent Vedantic view. According to this view, the Jiva is the cause of the world by the power of nescience. All objects of perception last only as long as they are perceived. There is only one Jiva. Only when this Jiva attains liberation all Jivas become liberated. The statements about Suka and others having attained liberation is only eulogy or 'Arthavada'.

In this context Sri Sankara's Bhashya on the following verses from Mandukya Karika are relevant:-

II.6. The different things perceived in the waking state are unreal, for the additional reason that they do not exist in the beginning and at the end. A thing, such as a mirage, does not exist in the beginning and at the end; that does not exist even in the middle.

IV. 65-66. The creatures visible to a waking man are non-different from his consciousness, because they are perceived through his consciousness, just like the creatures perceived by the consciousness of a dreamer. And that consciousness, as engaged in the perception of creatures, is non-different from the experiencer, since it is perceived by the experiencer, like the consciousness in the dream state.

IV. 71. It has been said that the birth, death, etc, of creatures within the range of empirical existence are like those of the creatures in dream and that the highest truth is that no creature undergoes birth.

The allegation made by some, that Advaita is only Buddhism in another garb, is refuted by Sri Gaudapada himself in Karika IV.99 where he says, "This view was not expressed by Buddha". This is further explained by Sri Sankara thus: "That the nature of the supreme Reality is free from the differences of knowledge, known and knower and is without a second was not expressed by Buddha; though a near-approach to non-dualism was implied in his negation of external objects and his imagination of everything as mere consciousness. But this non-duality, the essence of the ultimate Reality, is to be known only from the Upanishads".

82. Since I am the substratum for the superimposition of the universe by Maya, this entire universe is brought forth by me. Therefore all these creatures are in me, but I am not in them. Though (illusory) silver appears on nacre, there is no trace of nacre in silver. (The superimposed object appears on the substratum, but we cannot say that the substratum is contained in the

superimposed object). But, in reality, these creatures do not dwell in me (because they have no real existence and are only the creation of Maya). So said Lord Krishna, the Guru of the universe. Therefore all the things perceived are only like objects conjured up by magic and so unreal.

This verse is based on Bhagavadgita, 9.4 & 5.

Gita, 9.4: - Here, as everywhere in the Gita, Lord Krishna speaks as Brahman, the Self of all. All creatures are superimposed on Brahman by Maya. They appear to be real only because of the substratum, Brahman, who is the only reality in the absolute sense. It can therefore be said that all beings exist in Brahman. Since Brahman is the self of all beings, it may be thought that Brahman dwells in them. This is denied by the statement, "But I am not contained in them". Brahman, who alone is real, cannot be contained in the world which has only empirical reality. Taking the example of the rope-snake to clarify this point, it can be said that the illusory snake exists in the rope. In fact the snake exists, or appears to exist, only because there is a rope there. But, although it is the rope that appears as the snake, it cannot be said that the rope is contained in the snake, because the snake has no existence at all, while the rope does exist (as an empirical reality). The snake has only illusory or *praatibhaasika* reality. Similarly, Brahman who is the absolute reality, cannot be contained in the world or in created beings which are not real from the absolute point of view.

Gita, 9.5: - Here the Lord declares that the beings do not exist in him. This appears to be a blatant contradiction of what was said in the preceding verse, namely, that all beings exist in Brahman. This apparent contradiction is due to the fact that the two statements are made from two different standpoints. The statement that all beings exist in Brahman is made from the empirical standpoint, according to which the world and all beings are real. But if we speak from the standpoint of absolute truth, since the world is only a product of Maya and has no existence at all, it would be correct to say that the world does not exist in Brahman. Brahman is, in reality, not at all connected with the things created by Maya, just as the dreamer is not, in reality, connected with the things seen in dream.

83. The ignorant, deluded man, not realizing that his own past Karma is the cause of his joys and sorrows, wrongly believes that his friends are the source of his joys and his enemies the source of his sorrows. To remove this wrong notion, the sages Yajnavalkya and Artabhaga declared in the palace of King Janaka that a person's Karma alone is the cause of his joys and sorrows and of repeated births. They praised the power of Karma. Lord Krishna, the great ornament of the Yadava race, has said in the Gita that no one can remain inactive even for a moment.

This verse is based on Br. Up. 3.2.13 and Gita 3.5.

84. For cutting a tree, an axe is the instrument, but it has to be lifted up by a human hand and brought down with force on the tree, which means that it is the action of a sentient being that cuts the tree. Food no doubt satisfies hunger, but only if it is put into the mouth and swallowed by the eater. Similarly, though the accumulated result of good and bad actions of past lives is the cause of a person experiencing joys and sorrows, the actions themselves are not capable of giving the results, since they are insentient and come to an end as soon as they are completed. It is the Lord, who is the indwelling Self and inner controller of all, who dispenses the results of past actions.

Reference may be made here to Brahma sutra 3.2.38. There the view of the Mimamsakas that Karma itself gives its fruits and that it is not necessary to postulate a God for this purpose is refuted. Only a sentient being can perform any action. Karma which is insentient cannot.

85. Various obligatory rites as well as optional rites for the fulfillment of specific desires are laid down for the different castes and stages of life by the Smritis (Dharma Sastras). The Vedas (and the Gita) declare that if these rites are performed as an offering to Brahman (without desire for the fruit), they confer very attractive results in the form of purity of mind, which is the essential pre-requisite for the attainment of Self-realization. Just as an individual can be pleased by the offer of something which pleases his organs of sense and action and a tree is nourished by pouring water at the root, the supreme Lord is pleased along with all the various deities by the offering of all actions to the Lord.

In the first example above, it is shown that by pleasing a part, the whole is pleased. In the second example all the parts, such as the branches, leaves and fruits are pleased by pleasing the whole. From these two examples the following conclusions are reached:- (1) by propitiating the supreme Lord, all the deities such as Indra, Varuna, etc are propitiated and (2) the worship of any such deity is actually the worship of the supreme Lord and it is He who confers the result through that deity, as the Lord says in Gita, 7.21, 22 and 9.23.

In Br. Up. 4.4.22 it is said - The seekers of Brahman wish to realize Brahman through the study of the Vedas, performance of sacrifices, charity and austerity. This is what has been elaborated as Karmayoga in the Gita. Sri Sankara says in his Introduction to the Gita - "That Dharma, characterized by action and laid down for the various castes and stages of life, though meant for attaining various results such as prosperity in this world and enjoyment in higher worlds after death, yet, when performed as an offering to God and without craving for the fruit, results in purification of the mind. And the purified

mind is the cause even for liberation, by becoming the means for the attainment of fitness for rise of knowledge".

86. A person who has acquired considerable punya (religious merit) by studying the Vedas and performing the rites laid down, but dies without knowing the Self (even mediately), will have all his merit exhausted after a brief period of enjoyment in heaven. He will then be born again on the earth and will become subject to suffering. But a person who has acquired mediate (paroksha) knowledge of the Self and is striving for realization will enjoy great happiness in the higher worlds for a long time even if he has not become free from desires and dies before actual direct realization of the Self. And a person who has become totally free from desires attains supreme bliss on actually realizing the Self. One should therefore meditate on the Self alone and strive for direct realization.

This verse is based on Br. Up. 1.4.15 - If one departs from this world without realizing the Self, the Self will not protect him, just as the Vedas, if not studied, or any other work, not performed, do not help. Even if such a person has acquired plenty of merit in the world, that merit will certainly be exhausted. One should therefore meditate only on the Self. The merit earned by good deeds by one who meditates on the Self is never exhausted.

Gita, ch.6.40 to 45 say that a person who strives to realize the Self, but dies before actual realization will enjoy for long years in higher worlds and will ultimately get liberation after being born on the earth again.

87. It is not by the light of the sun or moon or fire alone that objects become visible to us. The light of the sun, moon or fire cannot by itself make even the sun, moon or fire perceptible to us. These luminaries are seen by us only when the Self or Consciousness functions through the eyes. (We cannot see the sun even in daytime if we close our eyes. We do not see the moon or fire when we are asleep). It therefore follows that it is only by the light of the Self that even the sun, moon and fire are seen. The eyes, ears and other sense organs are able to see, hear, etc, only by the light of the Self. Thus the Self is the only light for all.

This is based on Br. Up. 4.3.6 which says - 'When the sun and moon have both set, the fire has gone out and speech has stopped, it is through the light of the Self (Atma) that a person sits, goes out, works and returns'.

Even the sun, moon and fire shine only because of the Atma which is in them as the Internal Ruler. Br. Up. 3.7.9 says - 'He who inhabits the sun, who is within it, whom the sun does not know, whose body is the sun and who controls the sun from within, is the Internal Ruler, your immortal Self'. There are similar statements about the moon, fire, etc.

88. The Jiva (individual) drinks water and eats food with the help of the Prana or vital force. This Prana has five different names according to the five functions performed by it. These are, Prana, Apana, Vyana, Samana and Udana. The digestive fire in the stomach, known as Vaisvanara, strengthened by Prana (in its aspect known as Samana) digests the food slowly or quickly. Vyana distributes the essence of the digested food to all the organs. The foul-smelling waste matter is thrown out of the body by Apana.

Though the various aspects of Prana are said to be performing these functions, it is really the Atma which gives them the power to do so. See Gita, ch.15.14 - "Taking the form of Vaisvanara and dwelling in the bodies of all creatures, I, in association with Prana and Apana, digest the four kinds of food (those masticated, those swallowed, those sucked and those licked)".

The functions of the five divisions of Prana are explained in Prasnopanishad, III.

89. Prana, the vital force, which is the ruler of all the organs and gives them the power to perform their activities, has five different names, namely, Prana, Apana, Vyana, Samana and Udana, according to the five different activities performed. This Prana, which is well established in each body is able to perform all these activities only because of the presence of Brahman or the Self who is pure consciousness. This Brahman is therefore called the Prana of Prana, in the sense that it is what enables the Prana to perform its activities. It is also the eye of the eye, because it is only because of the presence of the Self that the eye is able to see. Similarly all the other organs of sense and action get the power to perform their respective activities only because of the presence of the Self. At the same time, the Self is a mere witness of the activities of all the organs. It does not itself either act or make the organs act, because it is actionless. I am this Self (and not the mind, organs or physical body).

Though Prana is the 'kriyasakti' or the activating power, it is by itself insentient and gets sentiency only from the Self. Kathopanishad, 2.2.5 says - No mortal being lives by Prana or Apana; but all live by something else on which these two depend. (This something else is the Self).

Kenopanishad, 1.2 says - He (the Self) is the ear of the ear, the mind of the mind, the speech of speech, the Prana of Prana, the eye of the eye; therefore wise men, after giving up identification with the senses and renouncing the notions of 'I' and 'mine', become immortal.

90. It is by the light of that one and only pure consciousness (Brahman) that the earth, water, air, sun, moon and everything else, each of which has its own form, ways and characteristics, shines. They all owe their existence to

that Brahman. Can even innumerable flashes of lightning, fires or clusters of stars illumine that supreme ruler of all, who is not born when bodies are born during creation or even at the beginning of a new cycle of creation, who is immortal, is eternal, is calm because of being untouched by any attachments, aversions and the like, is beyond the limitations of time, space and objects, is omniscient and self-effulgent?

This is based on Mundakopanishad, 2.2.10 - The sun does not illumine it, nor the moon, or the stars; nor do flashes of lightning illumine it, what to say of fire? Everything shines in consequence of that alone.

In Br. su. 2.3.16 it is held - "The mention of both birth and death of the Jiva applies in the primary sense only to the bodies (of the embodied beings who are born and die during the existence of the universe)". In 2.3.17 it is held that even at the beginning of a new cycle of creation after a Pralaya, when the elements such as space, air, etc are born from Brahman, the Jiva is not born, because the Jiva, being the same as Brahman, is eternal.

91. If to any person, whoever he may be, the realization "I am Brahman" has arisen as a direct experience as a result of the nectar-like glance full of matchless compassion of a Sadguru who is a realized soul, then such a person is a Jivanmukta for whom all doubts have ceased to exist and whose mind is free from all delusion. (He continues to live in the body till his Prarabdhakarma is exhausted). Then, when his limiting adjunct (Upadhi) in the form of the body-mind complex ceases to exist (on the fall of the body), he attains the supreme, eternal, sole abode of bliss, Brahman and becomes a Videhamukta.

See Mundakopanishad, 2.2.8 - When that Self is realized, the knot of the heart is cut asunder, all doubts are resolved and all karma (except Prarabdha) are destroyed.

92. I am not the body, nor the organs of sense and action, nor the extremely fickle, perishable mind, nor even the intellect, nor the vital force; how can I be this mass of absolutely inert objects? I am not the ego; I am far from identifying myself with my wife, house, son, relations, field, wealth, etc. I am the mere uninvolved witness of all these, the pure consciousness, the innermost Self which is the substratum of the entire universe and is most auspicious (free from all contact with the effects of Maya).

The Jivanmukta is free from identification with the body, mind, intellect, organs, prana or even the ego, much more so with wife, son, possessions, etc. The ordinary unenlightened person identifies himself with all these and attributes all their joys and sorrows to himself.

93. All the things in this world which are of different colours such as blue, yellow, etc (and of different forms) are objects seen by the eye. The forms and colours are of many kinds, but the eye that sees them is of one kind only. The eye is thus the seer and the objects are the seen. But the eye itself becomes a seen object for the mind which sees (knows) the eye. The mind with all its modifications in the form of various objects becomes an object of perception for the Self which is the witness of all and is ever the seer. The Self never becomes an object of perception. It is ever the subject.

The Jivanmukta is one who has realized that he is this Self.

94. Because of ignorance of the fact that the object in front is a rope, it appears as a snake. Similarly, because of ignorance of one's real nature, the Self appears as a very miserable Jiva (limited individual). When the delusion that it is a snake is removed by the words of a well-wisher (who asserts that it is only a rope), it is found to be only a known rope. So also, I realize from the words of my Guru that I am not a Jiva at all, but the immutable witness of all, who is bliss itself.

95. (This is in the form of a dialogue between the Guru and his disciple).

Guru: Tell me, what is the light for you in this world?

Disciple: During the daytime it is the light of the sun. At night it is the light of the moon and lamps.

Guru: What is it that enables you to see the sun, moon, lamps, etc?

Disciple: It is the eye.

Guru: When your eye is closed, what is the light for you?

Disciple: It is the intellect, which is very bright and capable of knowing everything.

Guru: What illumines the intellect (and gives it the capacity to know)?

Disciple: I myself.

Guru: Therefore you are that Self who illumines all.

Disciple: O Guru, I myself am that supreme light (Brahman).

This verse is based on Br. Up. 4.3.2 to 4.3.6. It was pointed out in verse 89 that all the organs function only because of the Self. In verse 90 it was said that the sun, moon, etc, shine only because of the presence of Brahman. In the present verse the same truths are brought out step by step. Even when the sun, moon or lamp is present, it is only the light of the Self that illumines everything, but this is not realized. The sun, moon, eye and the intellect are

able to illumine all things only because of the Self. Ultimately, the only light is the Self or Brahman. The Jiva is in reality this Brahman.

96. The Jivanmukta continues to live on this earth until his Prarabdhakarma is exhausted. But, during this period, he does not at all identify himself with his body-mind complex. He is not affected by the pairs of opposites such as heat and cold, honour and dishonour, success and failure and the like. He is ever pure, free from the conceit of 'I' and 'mine', ever contented, with his mind firmly fixed in contemplation of the Self, the very incarnation of the supreme bliss of Brahman, and is totally free from delusion. He performs all his daily activities happily, in an indescribable manner, his mind being always free from attachment.

97. When the incomparable, purifying realization of his identity with Brahman, which is of the nature of pure consciousness itself, arises firmly in the mind of any person, the idea of difference between the Jivatma and Brahman, which he harboured till then, gets destroyed immediately. By that realization Maya, which is the cause of transmigration, is also destroyed for him. Thereafter, even if Maya exists (for others), it cannot cause any bondage for him because of the strength of his realization of his real nature as identical with Brahman.

98. After sucking the juice of a fruit such as a mango, a man throws away the rest of the fruit, even though it is still very fragrant. Similarly, the Jivanmukta, who has realized, through the scriptures, that this universe has no ultimate reality, ceases to look upon it as real and becomes fully absorbed in Brahman which is Existence, Pure Consciousness, non-dual, immortal and Bliss itself. Having become self-effulgent (because of the realization of identity with the self-effulgent Brahman) and absolutely calm in mind and having realized, with a discriminating mind, that this entire universe is insubstantial, he gives up all attachment to the world.

99. When that Brahman, which is pure consciousness itself, which is untainted by the three gunas, Sattva, Rajas and Tamas, which is indicated by the words 'That thou art' and other Mahavakyas, which is immutable, which does not come within the scope of the injunctions of the Vedas and which cannot even be conceived of by the mind, which is the indwelling self of all, the supreme Lord and ruler of all, is realized by a person as his own self, then, immediately, all the accumulated results of his past action (karma) are destroyed. The knot of the heart, by which the Atma and the body-mind complex are bound together, is cut asunder. All his doubts, which are the cause of his repeated births and deaths, are resolved.

This verse is based on Mundakopanishad, 2.2.8 - When that Self, which is both high, as the cause and low as the effect, is realized as "I am this", then the knot of the heart is cut, all doubts are dispelled and all accumulated karma is destroyed.

100. The wise man should understand that the tree of transmigration has his past karma as the root, desire, anger, etc as branches, delusion, pride, joy, grief, etc as its many leaves, gives only repeated birth and death as the fruits, has sons, animals, wife, daughters, etc as the birds living in it and is very vast in size. Knowing the real nature of this tree at its beginning, middle and end, namely that it is perishable, he should cut it down with the sword of detachment. He should always concentrate his mind in meditation on Lord Vasudeva, the indweller of all beings.

This verse summarises ch.15 of the Bhagavadgita.

101. This entire universe was born from me, it is sustained by me and it finally merges in me. I am that Brahman, by the mere remembrance of whom all auspicious acts such as sacrifices, even when deficiently performed, attain completeness and yield the desired results. I most happily prostrate before that changeless supreme Lord.

This is the experience of the Jivanmukta. Having realized his identity with Brahman, he sees the whole universe as superimposed on him. This verse is similar to Kaivalyopanishad, 19



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Siva Manasa Puja

By Adi Sankaracharya

Translated by S. N. Sastri

1. O Lord, O abode of compassion, O Pasupati, deign to accept my mental offerings of a gem-studded seat, a bath with cool water, divine garments inlaid with precious stones, sandal paste scented with musk, a garland made of jasmine, champaka flowers and bilva leaves, incense, and the waving of lights.

2. O Lord, be gracious enough to accept rice cooked in milk with ghee and sweetened, placed in a golden vessel set with gems, five varieties of eatables with milk and curd, ripe plantains, juices, many varieties of cooked leafy vegetables, sweet water flavored with edible camphor, and betel leaves and nuts, all of which I offer mentally to You.

3. O Lord, be so kind as to accept my worship offered mentally with an umbrella, two chaamaras, a fan, a clean mirror, playing of musical instruments such as veena, beating of various kinds of drums, songs and dance, prostration with the eight limbs, and various hymns of praise.

Note. The eight limbs of prostration (sashtanga namaskara) are the hands, legs, knees, chest, head, eyes, mind and speech.

4. O Sambhu, You are my Self, my intellect is Goddess Parvati, your attendants are my vital airs, my body is Your temple, all enjoyments of sense-objects are Your worship, my sleep is samadhi, all my movements on my feet are circumambulations of You, whatever I speak is praise of You, and thus whatever action I perform is Your worship.

Note. When a devotee totally surrenders himself to God, then whatever he does is according to God's will. He gives up all sense of being a doer and an enjoyer.

5. Whatever wrongs I may have committed with my hands, feet, speech, body, ears, eyes, or mind, in any action whether prescribed (by the scriptures) or not, deign to forgive all of them. O Ocean of compassion, O Mahadeva, O Sambhu. Hail unto you.



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Shivananda Lahari

[Shiva's Bliss Waves]

By Adi Sankara

Translated by P. R. Ramachander

[This is one of the greatest poetic prayer couched in an undercurrent of practical philosophy by Sri Adhi Sankara Bhagawat Pada. Unlike Soundrya Lahari, this stotra does not seem to have tantric implication. It is simpler and enriched with several alankaras (Figure of Speech). Any one reading this and understanding it would definitely become a richer man-rich because of the peace, steadfast mind and knowledge of God and Philosophy he gains.]

Prayer to Teacher

Imkara hrimkara rahasya yuktha
Srimkara gudartha Maha vibhoothya
Om kara marma prathi paadinibhyam,
Namo nama Sri Guru Padukabyam

I bow before the wooden slippers of my teacher,
Who taught me the meaning of "OM",
Which is the inner meaning of the sound "Srim",
Being a holy combination of the sounds "Im" and "Hrim".

Shivananda Lahari

1

Kalabhyam choodalankrutha sasi kalabhyam nija thapa
Phalabhyam bhaktheshu prakatitha phalabhyam bhavathu me
Shivabham sthoka thri bhuvana shivabhyam hridhi punar
Bhavaabhyam ananda sphura dhanubhavabhyam natheeriyam

Let my salutations be dedicated,
To those who are dedicated to art, to them who wear the moon in their head,
To them who are the personification of mutual penance,
To them who teach devotees about the results of penance,
To them who grant only good to the three worlds,
To them whose every memory becomes newer and newer,
To them who are supremely happy due to their great knowledge,
And to the result of mystic union of Shiva and Shakthi.

2

Galanthi shambho twacharitha saritha khilbhisharajo
Dganthi dho kulya saranishu pathanthi vijayatham
Dhisanthi samsara bhramana parthapopa samanam,
Vasanthi machedho hrid bhavathi Shivananda Lahari.

Oh Lord Shambu who grants us happiness,
Let these waves of ecstasy of Lord Shiva, flowing from the holy history of
yours,
Calming the dusts of sin forever, rushing from the canals of wisdom,
Falling in to the whirl pool of life, dousing the fires of sorrow,
Living in my hearts as senses, be always victorious.

3

Vrayi vedhyam tripura hara madhyam thrinayanam,
Jata bharodharam chala dhoora gaharam mriga dharma
Mahadevam devam mayi sadhata bhavam pasu pathim,
Chidambam sambham shiva mathi vidambam hridhi bhaje.

I pray with all my heart,
Him who is known by the three Vedas,
Him who is pleasant to the mind, him who destroyed the three cities,
Him who is first among everything, him who has all seeing three eyes,
Him who carries the weight of matted lock with eminence great,
Him who wears the moving snake as necklace,
Him who holds the jumping deer in his hand,
Him who is greatest among devas, him who shines with glitter,
Him who has mercy on me, him who is the lord of all beings,
Him who is the only support to holy wisdom,
Him who is always with my Goddess,
And Him who is a great entertainer.

4

Sahasram varthanthe jagathi vibhutha kshudra phalada
Na manye swapne vaa thadanusaranam that krutha phalam
Hari brahmadeenamapi nikata bhaja masulabham
Chiram yache shambho shiva thava padombhoja bhajanam

Thousands of Gods abound,
Offering trifling gifts to them who pray,
And never even in my dreams would I pray or request gifts from them.
To Shiva who is close to Vishnu, Brahma and other Gods,
But who is difficult for them to near, I would beseech and beg always,
For his lotus like feet.

5

Smruthou shasthre vaidhye shakuna kavitha gana phanithou
Puranee manthre vaa sthuthi natana hasyeshwa chatura
Kadham ragman preethirbhavathi mayi koo aham pasu pathe
Pasum maam sarvagna pradhitha kripaya palaya vibho

Ignoramus I am in the science of law,
In the science of life, in the art of medicine,
In interpretation of events, in the art of poems and song,
In the difficult tomes of arts grammar,
In the holy books of yore, in the psalms of Vedas.
In singing about your great deeds,
In the art of dance and in art of comedy,
And so how can I get favour of Kings?
Oh Lord of all beings, Oh all-knowing one,
Of most famous one and Oh, all pervading one,
Tell me who am I and be pleased to protect me,
Showering on me your sea of mercy.

6

Ghato vaa mrithir pando apyaraunubhi cha dhoomogni rachala
Pato vaa thanthurva pariharathi kim ghorasamanam
Vridha kantakshebham vahasi tharasa tharka vachasa
Padhambhojam shmbhor bhaja parama soukhyam vrijasudhi.

This is the pot, no, this is only mud,
This is the earth, no, it is only atom,
This is the smoke, no, it is only fire,
This is the cloth, no, it is only the thread,
Can all this debate ever cure the cruel God of death?
Vainly you give pain to your throat,
By these torrent of words,
Instead worship the lotus like feet of Shambu,
Oh, intelligent one, and attain supreme happiness.

7

Manasthe padhabjhe nivasathu vacha sthothra phanithou
Karou chabhyarchyam sruthirapi kadha karnana vidhou
Thava dhyane budhir nayana yugalam moorthi vibhave
Para grandhan kairvaa paramashiva janee para matha

Let the mind dwell on your two lotus like feet,
Let my words dwell on your praise,
Let my two hands dwell on your worship,
Let my ears dwell on hearing your holy stories,

Let my mind dwell meditating on you,
Let my two eyes dwell on your beauty,
And after this I do not find any use,
Of other great books to me, Oh supreme God?

8

Yadha bhuddhi ssakthou rajatha mithi kachasamani mani
Rjale paishte ksheeram bhavathi mrigthrishnasu sallam
Thadha deva branthya bhajathi bhavadanyam jada jano
Maha devesam twam manasi cha na mathwa pasupathe.

Similar to the intellect calling,
The shell as silver,
The stones of glass as precious gems,
Water mixed with flour as milk,
The mirage as water,
Oh God of all beings,
The foolish ones worship,
Other gods than you,
Without thinking of you,
Who is the greatest God of all.

9

Gabheeram kaasare vimsathi vijane ghora vapine,
Vishale shaile cha brahmathi kusumatha jada mathi
Samarpaikam chetha sarasijamumanatha bhavathe,
Sukhenawasthathum jana iha na janathi kimaho.

Searches and hunts the dim witted one,
In the deep dark lake,
In the lonely dangerous forest,
And in the broad high mountains
For a flower to worship thee.
It is a wonder,
That these people do not know,
To offer to you the single lotus,
From the lake of one's own mind,
Oh God who is the consort of Uma,
And be happy at one's own place.

10

Narathwam devasthvam naga vana mrugathwam masakhatha,
Pasuthwam keetathwam bhavathu vihagathwadi janananam
Sada twadpadabja smarana paramananda lahari.
Vihaarasaktham che dhugdhaya miha kim thena vapusha.

Be it in a human form, be it in the form of Gods,
Be it in the form of animal, that wanders the forests and hills,
Be it in the form of mosquito, be it in the form of a domestic animal,
Be it in the form of a worm, be it in the form of flying birds,
Or be it in any form whatsoever,
If always the mind is engaged in play,
Of meditation in thine lotus like feet,
Which are the waves of supreme bliss,
Then what does it matter,
Whatever body we have.

11

Vaturva gehee va yathirapi jati va thadinari,
Naro vaa ya kaschid bhavathu bhava kim thena bhavathi
Yadeeyam hrith padmam bhavad adeenam pasu pathe,
Thadeeya stwam shambho bhavasi bhava bhaaram cha vahasi

Be it a celibate seeker of truth,
Be it a man of the family, be it a shaven headed seeker of truth,
Be it the matted haired householder in the forest,
Or be it one who is none of these,
Hey, Lord of all beings,
If his lotus heart is in your custody, Shambho,
You would wholly become his,
And help him to lift,
This heavy burden of life.

12

Guhayam gehe va bahiapi vane va adri shikaram,.
Jale va vahni va vasathu vasathe kim vada phalam,
Sada yasyai va antha karana mapi sambho thava pade
Sthitham chedyogosa sa cha parama yogi sa cha sukhi.

Be it in a cave, Be it in house,
Be it outside, Be it in a forest,
Be it in the top of a mountain,
Be it in water, Be it in fire,
Please tell, What does it matter,
Where he lives?
Always, if his inner mind,
Rests on the feet of Shambhu,
It is Yoga and He is the greatest Yogi
And he will be happy forever.

13

Asare samsare nija bhajana dhoore jada dhiya.
Bramantham mamandham parama kripaya pathu muchitham
Madanya ko dheena sthava kripa rakshaathi nipuna,
Sthvadanya ko va me trijagathi saranya pasu pathe.

In this useless worldly life,
Which is unfit for real meditation,
I the blind and foolish one am always on the move,
And it is only right for you to protect me.
Hey Lord of all beings,
Who in this world is poorer,
Than me to show your mercy?
And which protector is there for me,
In all these three worlds,
Than you, who is an ace in protection of the poor?

14

Prabhu sthvam dheenanam khalu parama bhandhu pasu pathe,
Pramukhyoham thesha mapi kimutha bhanduthva manoyo
Twayaiwa kshanthawyo sisava mdhaparadascha sakala
Prayathnath karthavyam madavana miyam bhandhu sarani.

Lord and the only close relation, of the poor,
You are, Oh Lord of all beings,
And what more needs there to tell about the relation between us
When I am the poorest among the poor.
You have to pardon all my sins,
And my protection is to be done by your effort,
For it is the only way between those who are related.

15

Upeksha no cheth kinna harasi bhavadh dhyana vimukham
Dhuras booyishtam vidhi lipi masaktho yadi bhavath,
Shira sthadvai dhathram na nakhalu savrutham pasu pathe,
Kadam vaa niryathnam kara nakha mukhe naiva lulitham.

Indifferent you are my Lord,
For no effort did you put to wipe out,
The letters of fate written on my head,
Which makes me,
Incapable of meditation on you,
And filled with evil desires to the rim,
Oh Lord, If you claim you cannot change these letters,
How come you crushed the head of the creator,

Which is very stable and can never be plucked,
By the mere tip of your nails?

16

Virinchi dheergayushur bhavathu bhavatha that para sira
Schathushkam samrakshyam sa khalu bhuvi dhainyam likhitavan,
Vichara ko vaa maam vishdha kripaya paathi shivaa me,
Kataksha vyaapara swayamapi na dheenavaan para.

Long live Brahma the creator.
Let his four remaining heads,
Be under your charge for protection.
For was he not the one,
Who wrote poverty on my head?
Is there any need to worry about this?
Oh, Lord who is crystal clear,
And Lord who is all that is good,
Your act of glancing which thirsts,
At protecting the poor,
Also tenderly protects me.

17

Phaladha punyanam mayi karunaya vaa twayi vibho,
Prasannepi swamin bhava damala padabja yugalam,
Kadham pasyeyam maam sthagayathi namarasambhrama jusham
Nirlepanam sreni nija kanaka manikya makutai.

He who is omnipresent,
As of result of deeds which are good,
Or as a result of your mercy on me,
Oh Lord, You have appeared before me,
But how can I see your pure holy feet,
For they are not visible to me,
Because of the rubies studded crowns,
Of the crowds of Devas,
Who are intent on bowing and worshipping thine feet?

18

Twameko lokanam parama phalado divya padavim,
Vahantha stwanmulam punarapi bajanthe hari mukha,
Kiyadwa dhakshinyai twa shiva madhasaa cha kiyathi,
Kadha vaa mad raksham vahasi karunaa pooritha drisha.

You alone grant great blessings and holy status,
To the common people of the world,
But carrying the holy position,
Granted by thy kindness great,
Vishnu and others pray you always,
For getting more and more such positions great .
Your grace my Lord is immeasurable
And my desire too is immeasurable,
And so when are you taking up the job,
Of protecting me by your merciful glance?

19

Dhurasaa bhooyishte dhuradhipa gruhadwara ghatake,
Dhooranthe samsare dhuritha nilaye dhukka janake,
Madayasam kim na vyapanayathi kasyopa krithaye,
Vadeyam preethischeth tawa krithartha khalu vayam.

I am caught in the whirlpool of life,
Filled with desires that are evil,
Taking one to the door of evil masters,
That which always end in evil, that which is store house of sins,
And that which always leads to sorrow.
Are you not giving solace from my mire of sorrow,
So that the letters written by Brahma are true,
Be pleased to tell, my Lord.
If this is your grace and affection, Oh Lord,
We indeed are more than fulfilled.

20

Sadaa mohatavyam charathi yuvatheenam kucha girou,
Nata thyasha sakhasvatathi jhatithi swairamabhitha
Kapaalin bhiksho me hridaya kapi matyantha chapalam,
Dridam bhakthya bhaddha shiva bhavad dheenam kuru vibho.

Oh Lord Shiva, who is everywhere,
Wanders my mind always in the forest of evil desires,
It dances, always on the mountain of breasts of young maids,
And it wanders at its will on all four directions,
From the branches to branches of desires,
Oh Lord who bears the skull for begging,
Be pleased to take under your control,
My mind that like a monkey,
Wanders without control in all directions,
And tie it with the rope of your affection.

21

Dhruthui sthambha daram drida guna nibhaddham sagamanam,
Vichitram padmadyam prathi divasa sanmarga gaditham,
Smarare macchetha sphuta patas kutim prapya vishuddham,
Jaya swamin shakthya saha shiva ganai samsevitha vibho.

Oh killer of the god of love,
With courage as central pillars,
Tied by the ropes of determination,
This pretty, lotus shaped,
Mobile crystal clean white tent house of my mind,
Which is built daily anew,
In the good spotless path,
May please be occupied by you with Shakthi,
Oh All pervading one who is served by your Ganas,
And oh, Lord, may you be victorious.

22

Pralobhadyai rarthaharana para thanthro dhani gruhe,
Pravesadhya kthassan bramathi bahudha thaskarapathe,
Imam chetaschoram katha miha sahe sankara vibho,
Thavadeenam kruthva mayi niraparadhe kuru krupam.

Filled with avarice and jealousy,
Intent on stealing other's wealth,
Trying to enter the houses of the rich,
This my mind in many ways is wandering,
Oh lord of all thieves.
How will I ever tolerate,
This mind which is a thief,
Sankara .who is everywhere?
So take it under your control,
And show mercy on this innocent one.

23

Karomi twapoojam sapadhi sukhadho me bhava vibho,
Vidhitwam Vishnutwam dhisasi khalu tasya phalamithi,
Punascha twam dhivi bhuvi vahan pakshi mrugatha
Madrushtwa tat khedam kada miha sahe Sankara Vibho.

Perform of I your worship,
And you appear before me soon,
And you become granter all pleasures to me,
Oh Lord who is everywhere. But if you grant the position of creator,
Or the position of Lord Vishnu instead, as a reward for my worship,

Then I would have to become a bird and fly in the sky,
Or Become an animal and dig deep in the earth,
To see you again my Lord.
How can I bear this sorrow of not seeing you,
Oh Lord Sankara who is everywhere.

24

Kadha vaa kailase kanaka mani soudhe saha ganai,
Rvasan Shamboragre sphuta ghatitha moordhajali phuta
Vibho sambha swamin paramashiva paheethi nigadhana
Vidhaathrunam kalpan kshanamiva vineshyami sukhada,

When would I live in Mount Kailas,
Along with your attendants,
In the stone studded golden mansion of yours,
Oh God who is the giver of happiness
With hands raised and clasped,
In deference to you,
Oh Lord, who is everywhere,
Oh Lord Who is with Goddess,
Oh God who is the master,
Oh God who is above all,
Oh God who is good,
And chant with pleasure.
"Oh God save me",
And spend the time,
As if the creators Kalpa* is a second.
* 432 Million years.

25

Sthavai rbrahmadeenam jaya jaya vachobhi niryaminam,
Gananam kelibhir mada kala maksobhya kakudhi,
Sthitham neelagreevam trinayana mumamslishta vapusham,
Kadha twam pasyeyam kara drutha kkhanda prasum.

When will I see Him,
Who is praised by Brhama and other Gods,
Who is surrounded by ascetics chanting "Victory, Victory",
Who is crowded by the jesting and playing attendants,
Who Sits on the hump of the fat rutting bull,
Who has blue neck and three eyes,
Who is embraced by his consort Uma,
And who has the deer and hatchet in his hand.

26

Kadha vaa drushtva gireesha thava bhavayangri yugalam,
Griheethva hastabhyam shirasi nayane vakshasi vahan,
Samaslishya graya sphuta jalaja gandhan parimala,
Nalabhyam brhmadourmudha manu bavishyami hrudhaye.

When will I see thine holy pair of feet,
Oh king of the mountains,
And be able to hold it, carry it on the head, eyes and chest,
Embrace it, smell the scent of lotus flowers from it,
And attain rapturous ecstasy,
Which even Brahma and others do not get.

27

Karasthe hemadrou Gireesha nikatasthe dhana pathou,
Gruhasthe sarvabujamara surabhi chinthamanir gane,
Shirasthe sheetamsau charana yugalsthe akhila shubha,
Kamartha dasyoham bhavathu bhavadarthe mama mana.

In your hands is the Golden mountain,
Near you is the Lord of Riches,
In your house is the wish giving tree,
The Cow which grants everything,
The precious stone fulfilling,
Any wish that enters your mind,
And such many others,
On your head is the moon with cool rays,
And all the good in the world is always on your feet,
And so what can slave offer you my Lord,
Except my mind which can be given as the offering.

28

Saaroopyam thava poojana shiva maha devethi samkeerthane,
Saameeepyam shiva bhakthi dhurya janatha sangathya sambhashane,
Saalokyam cha characharithmaka thanu dyane bhavani pathe,
Sayujyam mama siddha mathra bhavathi swamin kridharthosysmaham.

The Mukthi of my becoming you is in thine worship,
The Mukthi of my coming near you is in singing,
About you and calling you "Hey, Shiva" and "Hey Madhava"
The Mukthi of living with you is in sweet conversation,
With thine devotees, who in their mind live with you,
The Mukthi of forever mixing with you is in thinking,
Forever of your moving and stable form which is the universe,
And so I get all these in this birth itself,

Oh God who is the consort of Bhavani,
I am thankful to you for all these.

29

Twat padambuja marchayami paramam twam chintayamyaham
Twameesam saranam vrijami vachasa twameva yache Vibho,
Veeksham me disa chakshusheem sakarunam divyai schiram prarthitham
Shambho loka guro maddeya manasa soukyopadesam kuru.

I offer devotions to thine lotus like feet,
I meditate on thee who is the greatest,
I seek thy refuge, Oh my Lord,
And by my words I beg from you, Oh Vibhu,
To bless me with the merciful divine sight,
Which is always sought by the Gods,
Oh teacher of the universe,
Teach me the way of the lesson happy living.

30

VasthroDhutrutha Vidhou sahasrakaratha pushparchane Vishnutha,
Gandhe gandha vahatmathaanna pachane bahirmukadyakshatha,
Pathre kanchagarbhatasthi mayi Chedbalendu chudamane,
Sushrusham kara vani the pasupathe swamin triloki guro

Like Sun I do not have thousand rayed hands to dress your holy icon,
Like Vishnu I do not have ability to worship thee who is everywhere,
Like God of Wind, I don't have ability,
To spread incense of sandal and the like,
And serve you in the most better way,
Like Indra who presides over Fire, I don't have the ability,
To cook and offer you food, I don't have the ability of Hiranya Grabha,
To offer you vessels of Gold, Oh God who wears the young crescent,
Oh God of all beings, Oh God who is the Lord of us all,
And Oh God who is teacher of all the three worlds,
If only I had all these, I would have ability to serve you in a better way.

31

Nalam va paramopakaraka midham tvevam pasoonam pathe,
Pasyan kukshigathan charachara ganana bahyastithan rakshithum,
Sarvamarthya palayanoushadha mathijwalakaram bheekaram,
Nikshiptham garalam na gilitham nodgeerna meva tvaya.

Oh lord of all beings,
Is not your one and only one great help sufficient?
For with a view to give protection,

To those beings which are movable and immovable,
And which are placed inside thine belly,
And also to those who are placed outside,
The ultra-fire producing and fearful herbal poison,
Which makes all the devas flee in fright,
Has been stopped by you in your neck itself.
It is neither swallowed nor spit out!

32

Jwalogra ssakalamaraathi bhayada kshvela kadam vaa twaya,
Drushta kincha kare dhrutha karathale kim pakwa jambu phalam,
Jihwayam nihitascha siddha gutika vaa kanta dese bhrutha,
Kim the neela mani vibooshana mayam shambho mahatman vada.

How was the fierce flame like poison
Which made, all the courageous devas fear,
Seen by you, my Lord was that fire carried in your hand,
Did it appear like the fully ripe plum fruit to you?
Was it not kept on your tongue,
Did it appear as pills from the Siddha doctor?
Was it not worn in your neck,
Did it appear like a blue gem ornament to you?
Oh, Shambhu the great one be pleased to tell.

33

Naalam vaa sakrudeva bhavatha sseva nathirva nuthi,
Pooja vaa smaranam kathasravana mapyaalokanam maadrusam,
Swaminnasthira devathanusranaayasena kim labhyathe,
Kaa vaa mukthi ritha kutho bhavathi chetha kim prarthaneeyam thada

Is it not sufficient oh, God of Gods,
For attaining liberation for people like me-,
To do either service to you, Salutations to you,
Singing about you, Worshipping you,
Meditating on you, hearing your stories,
Or seeing you once .
What other liberation is there at all?
If I can attain liberation by these,
What else should I wish for?
What would I get by getting tired,
By following other unstable gods?

34

Kim broomasthwa sahasam pasupathe kasyasthi Shanbho bhava-
Dairye chedasa -mathmana stithi -riyam chanyai kadaham labhyathe
Brasyaddeva ganam trasan muni ganam nasyat prapancham layam
Pasyan nirbhaya eka eva viharathyananda sandhro bhavan.

Who can ever estimate thine valour, Pasupathe?
Who has the courage that you have, Oh Shambhu?
How can anyone else attain thine state of mind?
While all devas lose their stability,
While all the crowd of sages tremble,
When the world is destroyed.
At the end of all-the great deluge,
You in solitude, fearlessly carry on thine play,
In intense rapture and pleasure.

35

Yoga Kshema durandarasya sakalaashraya -pradodhyogini,
Drushta adrushta mathopadesha kruthino bayanthra vyapina,
Sarvagnasya dhatakarasya bhavatha kim vedhitavyam maya
Shmbho twam paramantharanga ithi me chitta smaramyanvham.

Engaged in gathering and preservation,
And giving of all the good things in life,
Teacher great of the known and the unknown,
Who has spread within and without,
Knower of all that is to be known,
And doer of all possible mercies,
What is there for me to tell you?
I daily think in my mind,
That you are very close to my mind,
And you are doer of god to me, Oh Lord Shambhu.

36

Bhaktho bhakthi guna avruthai mudhamrutha purne prasanne mana,
Kumbhe Sambha twamgri pallava yugam samsdhapya sawith phalam
Sathvam manthra mudheeraya nnija sareeragara shuddhim vahan,
Punyaham prakati karomi ruchiram kalyanas mapaa dhayan.

Oh Lord, who is with your consort,
I who am the devotee, having tied the thread of devotion,
Filled with water of happiness in the pot of my mind which is golden clear,
Have kept the mango leaves of your feet and the coconut of real knowledge,
And chant the holy peaceful five lettered Manthra
And am purifying this body which carries my soul,

And am searching good things which are pleasant to the mind,
And thus performing this ceremony of purification.

37

Amnayambudhi madarena sumana ssangha ssamyan mano,
Mandhanaam druda bakthi rajju sahitham kruthva madithva thatha,
Somam kalpatharum suparva surabhim chintamanim dheematham,
Nithyananda sudham niranthara rama sowbhagya mathanvathe.

The crowd of good minded people are churning the ocean of Vedas with
dedication,
Using the rope of stable devotion and the churning stick of the attentive mind,
And get from it, the Lord with Uma, his consort, who is like the wish giving
tree,
Who is like the wish yielding Kamadhenu, who is like the wish yielding gem,
Chintamani,
Who for the knowledgeable is like the stable nectar of happiness,
And permanent granter of all luck given by Rema.

38

Prak punya chala marga darshitha sudha murthy prasanna shiva,
Soma sad guna sevitho mruga dhara poorna sthamo mochaka,
Chetha pushkara lakshitho bhavathi chedananda pado nidhi,
Pragalbhyena vijrimbhitha sumanasam vrithistada jaayathe.

This sloka has two meanings and could be taken to mean lord shiva or the moon in the sky.
Both are given below:

Obtained through the path of mountain like good deeds,
Personification of happiness and nectar divine
Doer of good, who holds deer in his hand,
Who is complete and who removes the darkness of ignorance,
Who is seen clearly by the mind and who is with his consort Uma,
If he is then, sea of happiness would raise royally within ourselves,
And Good people like us will know how to live.

Or

Seen through the holy mountain in the east, personification of clarity and
white nectar,
Doer of good who is served by the stars, who is full and who removes
darkness of night,
Who is Soma the moon and who is seen in the sky
If he is then, the sea would be raised by him royally,
And he would help the flowers to open.

39

Dharmo me chaduramdriga succharitha papam vinasam gatham,
Kama krodha madadhayo vigalitha kalaa suswawishkritha,
Gnananda mahoushadi suphalitha kaivalyanadhe sada,
Maanye manasa pundaeeke nagare raja vatamse sthithe.

Since the only emperor who is Lord Shiva,
Who is respected and royal,
Sits in the city of the lotus of mind,
The four legged Dharma* is well observed,
The Sins attain their last,
Passion anger and arrogance have gone away,
The seasons do only good,
And the royal curative crop of happiness and knowledge gives good yield.

* Dharma-righteousness - Its four legs are penance, cleanliness, mercy and truth.

40

Dhee yantrena vacho gatena, kavitha kuyo upa kulya kramai,
Raneethascha sadashivasya charitambhorasi divya amruthai.
Hrit kedara yuthascha bhakthi kalama saphalya mathanvathe,
Durbikshan mama sevakasya bhagavan viswesha bheethi krutha.

Irrigated using the machinery of wisdom,
Using the pot of words,
Brought through the canals and sub canal of poems,
The nectar like water of the story of Sadashiva,
Would make the crop of devotion growing in the field of heart,
Bloom and give heavy yield.
And so god of gods who is the god of universe,
How can this servant of yours fear famine ever.

41

Papothpatha -vimochanaya ruchir aishwaryaya mrutyunjaya,
Stotra, dhyana nathi pradkshina, saparya alokana akarnane,
Jihwa, chittha, sirongri hastha nayana srothrairaham,
Mam agnapaya thannirupaya muhur mameva maa me avacha

To get released from the tragedy of sin,
And to taste the immortal wealth,
Oh Lord who has won over death,
The Tongue, mind, head, legs, hands, eyes and ears of mine,
Each request me respectively,
To do thine praise, to meditate on you,
To bow before thy great self,
To go round and round you,

To see you soulfully and clearly,
And to hear thine praise and stories,
So please be kind to order me to do the above, Oh Lord,
And also again and again remind me to do these,
And please do not be mute with me for any reason.

42

Gambeerye pariswapadam dhanadruthi praakara uddhadguna,
Sthomaschaaptha balam dhanedriya chayo dwarani dehe stitha,
Vidhya vasthu samruddhi rithyakila samagri samethe sada,
Durgadhi priya deva mamaka mano durge nivasam kuru.

Oh Lord, who likes to live in an unapproachable fort,*
With fathomless mind as its moat,
With strong determined courage as its walls,
With outstanding good qualities as its friendly army,
With the inlets of strong senses as its gates,
With immeasurable knowledge as its wealth,
And thus blessed with all that is needed,
Is the fort of my mind and so be pleased to live here forever.
* Can also be translated as "Oh Lord, who is very much loved by Goddess Durga".

43

Maa gacha twa mithasthatho Gireesa bho mayyeva vasam kuru,
Swamin adhikaratha mama kamana kanthara seemanthare,
Varthanthe bahuso mruga madha jusho matsarya mohadaya,
Sthan hathva mrugaya vinodha ruchita labham cha samprapsyasi.

Don't go here and there, Oh God of mountains,
And please my lord always live in me,
For Oh primeval hunter, within the limits
Of the dreary forest of my mind,
Live many wild rutted animals like envy, delusion and others,
And you can kill and play thine sport of hunting,
And enjoy there yourself.

44

Kara Lagna Mruga Kareendra Bhango,
Gana Shardula vikkhandaosthu Janthu,
Giriso visadhakruthischa chetha Kuhare,
Pancha mukhosthi me kutho bhi

This sloka has two meanings and could be taken to mean Lord Shiva or the lion in the cave - both are given below:

He who has the deer in his hand,
He who killed Gajasura, he who cut cruel Vyagrasura in to pieces,
He who makes all beings to merge in Him, he who is the lord of the mountains,
He who has a white body and he who has five faces, Lives in the cave of my mind,
And how will fear ever come to me?

OR

The being that holds the deer in its hand, the being that kills wild elephants,
The being that can kill the ferocious tiger, the being that can kill all other beings,
The being that is the Lord of the mountains, the being that has a bright body,
The being that is called Lion lives in the cave of my mind,
And how will fear ever come to me?

45

Chandha shaki sikhanvidai dwija varai samsevithe saswathe,
Sowkhya padini kkheda bedhini sudha sarai phalai dhherpithe
Chtha pakshi sikha manr tyaja vridha sanchara manyai ralam
Nithyam sankara pada padma pugali neede viharam kuru

Hey mind, which is the greatest bird,
In the tree with parts of Vedas as branches,
With Upanishads as its crown,
Being served by learned Brahmins as birds,
Which is indestructible,
Which gives pleasure giving joy,
Which destroys sorrow,
Whose fruits give out nectar as its juice,
And that which shines forever,
Exists the two lotus feet of Sankara as cage.
Live in there I and daily play,
And stop your wanderings forever.
Suffice these wanderings of yours.

46

Aakeerne nakha raji kaanthi vibhavai rudhyat sudha vaibhavai,
Radhouthepe cha padmaragha lalithe hamsa vrijairasrithe,
Nithyam bhakthi vadhoo ganaischa rahasi swecha viharam kuru
Sthithva manasa raja hamsa girija nathamgri soudhantharai.

Oh mind, the king of swans,
Live secretly along with damsels of devotion to God,
In the house of lotus feet of the Lord of Girija
Filled with the luster of rows of nails of the lord,

Glistening with glorious tides of nectar,
Made pretty red by bright red rubies,
Surrounded by ascetics who are like swans,
And live as you like with peace.

47

Shambhu Dyana vasantha sangini hridayame agajeernaschada,
Strastha bakthi lalataschchataa vilasitha pushpa pravalasritha,
Deepyanthe guna koraka japavacha pushpani sadvasana,
Gnananda sudha marantha lahari samvit phalabyunnathi.

In the season of spring of meditation on Shambhu,
In the garden of the heart,
The dried leaves of sin fall off,
The throng of creepers of devotion glow,
The leaf buds of good action appear,
The flower bud of good character,
The flowers of prayer, the heavenly scent of good deeds,
The flow of honey like ambrosia of joy of knowledge,
And the fruit of knowledgeable experience glow.

48

Nithyananda rasalayam suramuni swanthambhu jathasrayam,
Swacham sad dwija sevitham kalupahrith sadvasana vishkrutham,
Shambhu dyana sarovaram vruja mano hamsaavathamsa sthiram,
Kim kshudralaya phalvala bramana sanjatha sramam prapsyasi.

Filled with water of perennial happiness,
Seat of the lotus like heart of sages and devas, clear and approached by the
birds of good people,
That which removes the dirt of sins, which emits the smell of goodness,
And which is the lake of meditation of Shiva, may be reached permanently by
you,
Of mind which is the best of swans, why instead go and reach,
This small puddle of common world which is the resort of the mean,
And suffer the strains of aimless travel.

49

Anandamrutha pooritha harapadambhoja lavalodhyatha,
Sthaiiryopagna mupethya bakthalathika sakhoupasakhonvitha,
Uchaiirmanasa kayamana patali makramya nishkalmasha,
Nithyabeeshta phalpradha bavathu me satkarma samvardhitha.

Irrigated by the water of joy which is like nectar,
And sprouted from the devotion to the lotus feet of Shiva,

This creeper of devotion would catch on the branches of the firm character,
And climb and spread on the high frame of mind, which has branches and
sub branches,
And grow luxuriantly with sinless actions and deeds of devotion,
And give me daily forever the sweet fruit of salvation, which is sweet to the
mind.

50

Sandharambha vijrumbitham shruthi shirasthananda raaadishtitham,
Saprema bramarambhirama masakruth sadvasana shobitham,
Bhogindrabharanam samastha sumana poojyam gunavshkrutham,
Seve srigiri mallikarjuna mahalingam shivalingitham.

This sloka has two meanings and could be taken to mean lord shiva or sweet flower of jasmine
- both are given below.

He who enjoys dancing in the evening. He who lives in the Upanishads,
Which are in the end of Vedas, he who is very handsome,
Because he is deeply in love with Bramarambika,* he who always has the
scent of devotion of sages,
He who wears king of snakes as ornament, he who is worshipped by all with
good mind,
He who is known for his good qualities, he who is in the embrace of Parvathy,
And He, the Mallikarjuna** who lives atop the Srigiri*** would be served by
me.

OR

That whose flower opens in the evenings, that which is worn on the head over
the ears,
That which is followed by sweet pretty bees, that which forever has sweet
scent,
That which decorates the pleasure loving, that which is rated the best among
flowers,
That which glistens because of beauty and scent, that which is liked by
Goddess Parvathy,
And that which decorates the God Mallikarjuna, who lives atop Srigiri would
be approached by me

* Paravathi whose scented hair is followed by bees.

** Name of Shiva meaning white Jasmine God.

*** A holy mountain temple in Andhra Pradesh.

51

Bhringischa natanothkata kari madha grahi sphuran madhava,
Hladho nadayutho mahasitha vapu pancheshuna chaddhadha,
Satpaksha sumano vaneshu sa puna sakshan madheeye mano,
Rajeeve bramaradhipo viharatham srishailavasi vibhu.

This sloka has two meanings and could be taken to mean lord Shiva or the bee - both are given below.

May he who likes to dance as per the wish of sage Bhiringi,
May he who tamed Gajasura, may he whose joy increased,
On seeing Vishnu in Mohini form, may he who is the holy sound,
May he whose mien is crystal white, may he who was slayed by the arrow,
Of the God of love, may he who is interested in saving good people,
May he who lives in the Sri Shaila mountain, may he who is everywhere,
And may he who is the consort of Goddess Bramarambika,
Appear before me and play in the lotus of my mind.

OR

May that which likes to dance as per the wish of the female bee,
May that which drinks the oozing rut from the elephant, may that that whose
joy increased,
On seeing the season of spring, may that which makes sound,
May that with a jet black body, may that which is like by the God of love,
May that which likes a flowering garden, may that which likes to live in pretty
mountain,
May that which can travel everywhere and may that holy male bee,
Appear and dance on seeing the lotus of my mind.

52

Karunyamritha varshinam ghanavishad greeshmachidha karmatam,
Vidhya sasya phalodayaya sumana samsevy miccha krithim,
Nrithyadbhaktha maadrinilayam chanchajjata mandalam,
Shambho vanchathi neelakandhara sada twam me manaschataka.

This sloka has two meanings and could be taken to mean lord Shiva or the cloud - both are given below.

Hey Shambho, Hey God who has blue neck, who showers the nectar like
mercy,
Who wants to cure painful aches of the mind, which are like the trouble
caused by heat in summer,
Who is served by the good, wishing for a heavy harvest of the plant of
knowledge,
Who can take any form, who has devotees who dance like the peacock,
Who lives on mountains and who has the waving tuft of hair,
My mind which is the Chataka bird desires for you always,
OR

Hey blue cloud, Hey harbinger of good, who showers the nectar like rain
laced with mercy,
Who likes to cure the aches of hot summer, who is loved by the farmers,
Wishing for a heavy crop, who can assume any form,

Who has several peacocks dancing, who is stopped by the mountains,
And who has several waves of lightning, my mind which is the Chataka bird,
Always desires for you.

53

Aakasena shikhi samastha phaninam nethra kalapi nathaa
Anugraahi pranavopadesa ninadai kekeethi yo geeyathe,
Syamam shaila samudbhavam ganaruchim drushtwa natantham mudha,
Vedanthopavane vihara rasikam tham neelakantam bhaje.

I serve and worship that Lord, who has the blue sky as the plume,
Who has thousands of eyes like Adishesha who is the lord of snakes,
Who teaches Pranava to those who bow,
With blessings and wishes, who is sung about like the peacock,
Which sings "Ke" - "Ki", who dances with joy,
On seeing cloud colored Goddess Parvathy,
Who likes to play in the garden of Vedantha,
And who has a blue neck like the peacock.

54

Sandhya dharma dinatyayo harikara gatha prabhoo thanka,
Dhyano varidha garjitham divipadam drishticchata chancnala,
Bhakthanam parithosha bhashpa vithathir vrishtir mayuri shiva,
Yasminnujwala thandavam vijayathe tham neelakantam bhaje

I pray the blue necked God who is like a peacock.
Whose glittering dance excels,
Done in the dusk in the end of summer,
With drum beats from the hands of Vishnu,
Like the thunder of the clouds,
With the shifting sights of Devas,
Like the bright changing lightning,
With the happy tears from eyes of devotees,
Like the rainfall from the sky,
And in front of Goddess Parvathy who is like the pea hen.

55

Aadhyayamithi tejase sruthipade vedhyaya sadhyaya the,
Vidhyananthamayathmane trijagatha ssamrakskshanod yogine,
Dhyeyakhila yogibhi ssuraganai mayavine,
Samyak thandava sambramaya jatine seyam nathissabhava.

To whom who is the first, to whom who has great luster,
To whom who is known by the Vedas,
To whom who is possible to be known,

To whom who is of the form of knowledge and happiness,
To whom who is interested in saving the three worlds,
To whom who is meditated on by all Yogis,
To whom who is sung about by Devas,
To whom who keeps illusion with him,
To whom who is interested in vigorous dance,
To whom who has a matted lock,
And to whom who is personification of good,
Are my prostrations.

56

Nithyaya trigunatmane purajithe kathyayani sreyase
Sathyaadhi kudumbhine munimana pratyaksha chinmuthaye
Mayasrushta jagantrayaya sakalamnayantha sancharine
Sayam thandava sambramaya jatine seyam nathissambhave.

To whom who is forever,
To whom who is the soul of the holy trinity,
To whom who won over the three cities,
To whom who is the fame of Kathyayani,
To whom who is personification of truth,
To whom who was the first to have family,
To whom who appears before mind of sages,
To whom who created the three worlds by illusion,
To whom who is at the end of all Vedas,
To whom who enjoys dancing in the evening,
To whom who wears the matted lock,
To whom who is lord Shambhu,
Are my prostrations.

57

Nithyam swodhara poshanaya sakalan uddhishya vithasaya,
Vyartham paryatanam karomi bavath sevam na jane Vibho,
Majjanmanthara pushyapaka balatha sthvam ssarva sarvanthara
Sththshtisyeva hi thena vaa pasupathe the rakshaniyoaasyaham.

Always For filling my stomach and desirous of becoming rich.
Many I have contacted and have traveled without aim,
But knew not service to you, Oh all-pervading one.
Oh Lord of all beings, Oh Lord who wipes away sin of his devotees,
Because of the good that I did in my previous birth,
Knew I, that you are within all beings,
And so I become fit to be saved by you.

58

Eko varija bandhawa kshithi nabho vyaptham thamo mandalam,
Bithwa lochana gocharabhi bhavathi twam koti surya prabha,
Vedhya kinna bhavasyaho ghanatharam kee drug bhaven mathama,
Sthatsarva vyapaneeya me paupathe sakshat prasanno bhava.

The sun, the friend of the lotus,
Tearing the darkness pervading in sky and earth.
Becomes visible to the eye,
But you having the luster of billions of suns,
Are not known to me.
Alas! the darkness of ignorance,
Surrounding me must be very dense!
Oh, Lord of all beings,
Remove all that darkness,
And become really visible to me.

59

Hamsa padmavanam samichchathi yadha neelambhudham chataka,
Koka kokanadha priyam prathi dinam chandram chakorasthadha,
Chetho vanchathi mamakam pasupathe chinmarga mrugyam vibho,
Gowrinadha bhavath padabjha yugalam kaivalya soukhyam pradam.

Oh Lord of all beings, Oh Consort of Goddess Gowri,*
Oh all-pervading one,
Just like the swan desires the cluster of lotus flowers,
Just like the Chataka** bird intensely longs for the blue dark cloud,
Just like the Chakravaka bird*** longs for Sun, the Lord of lotus flowers,
And just like the Chakora bird**** longs for the moon every day,
My mind longs for thine pair of lotus like feet,
Which can be searched only by path of knowledge,
And which bestows the bliss of emancipation.

* Another name of Parvathi.

** Bird which only drinks rain water directly.

*** The bird of paradise.

**** The bird which only eats moon light.

60

Rodha sthoya hrutha sramena padhika sschaya, tharor vrishtitha,
Bheetha swastha gruham gruhasthamathithi deena prabhum dharmikam,
Dheepam santhamasaakulasscha shikhinam shheetha vruthastham thadha,
Chethassarva bhayapaham vruja sukham Shambho padambhoruham.

Just like the man dragged by flood longs for the bank,
Just like the tired traveler longs for the tree shade,

Just like the one who is afraid of rain longs for a pleasant home,
Just like the traveling guest longs for the sight of hospitable householder,
Just like the poor longs for the charitable rich,
Just like the one terrified by darkness longs for the light,
And just like one suffering from biting cold longs for the open fire,
Oh my mind, you long for the lotus feet of Shambhu.
Which removes all fears and phobias and gives pleasure.

61

Ankolam nija beeja santhathi rayaskkantho soochika,
Sadhvi naija vibhum latha kshithiruham sindhussaridvallabham,
Prapnothiha yadha thadha pasupathe padara sindhu dwaiyam,
Chetho vruthi roopethya thishtathi sada saa bhakthirithyuchyathe.

Like the real seed progeny reaches for the mother ankola tree,
Like the iron needle reaches for the load stone.
Like the chaste woman reaches for her lord,
Like the tender creeper reaches for nearby trees,
Like the river reaches for the sea, if the spirit of the mind,
Reaches for the lotus feet of Pasupathi,
And stays there always,
Then that state is called devotion.

62

Anandashrubhi ratha nethi pulakam nairmalyadha schadanam,
Vacha sankha mukhe sthidaischa jatara poorthi charithramruthai,
Rudrakshai rbhasithena deva vapusho raksham bavada bhavanaa paryankhe,
Vinivesya bakthi janani bhakthar bhakam rakshathi.

Oh Lord, the mother called devotion,
Bathes with tears of joy and feels enthralled,
Dresses she using the clean and pure mind,
Feeds and fills up the belly she with the nectar of your stories,
Found in words at the tip of the conch like vessel,
Protects she the body with Rudraksha and ash as amulets,
And takes care of the devotee child,
Placed in the cradle of Your memory.

63

Marga varthitha paduka pasupathe rangasya koorchayuthe,
Gandoo shampoo nishchanam pura ripo divyabhishekaa yathe,
Kinchid bhakshitha maams sesha kabalam navyopaharayathe,
Bhakthi kim karothe yaho vana charo bhaktha vatam sayathe.

The way faring sandals become the kusa crown of Pasupathi,
The gargled mouthful of water become the holy water of bath,
To him who destroyed the three cities,
The just tasted pieces of the remaining meat,
Become the holy offering to the Lord,
And wonder of wonders, the hunter who lives in the forest
Becomes the king of devotees.
What is there in this world that devotion to the Lord cannot do?

[This sloka refers to the devotion shown by Kannappa a hunter devotee of Lord Shiva. In the forest he used to remove his sandals and place it on the top of the idol, bring water in his mouth to bathe the idol and offer to the lord the meat pieces which he found were tasty.]

64

Vakshasthadanamathanthakasya katinapasmara sammardhanam,
Bhoobrith paryatanam namasthsura shira koteera samgarshanam,
Karbhedam mrudalasya thavaka pada dwandasya gowripatha,
Machchetho mani paduka viharanam Shambho sadaam angikuru.

Hey, Consort of Gowri,
Your tiny tender pair of feet is engaged,
In kicking at the chest of God of Death,
In trampling over hard hearted Apasmara,
In traveling on the mountains,
And in being beside the crowns on the heads of Devas,
Who prostrate before you.
Oh, Lord Shambhu,
Always recognize and be pleased to wear,
The gem studded shoes of my mind and travel.

65

Vakshasthadana sankhaya vichalitho vaiwaswatho nirjara,
Kotirojjwala rathna deepa kalika neeranjana kurvathe.
Drushtwa mukthi vadhu sthanothi nibhruthaslesham bavani pathe,
Yacchedasthava pada padma bhajanam thasyeha kim durlabham.

Nothing impossible is there to attain for him who sings about your holy feet,
Oh consort of Bhavani for the god of death runs away,
Afraid of the kick from the Lord's feet, the lights shining in those jeweled tiara,
Of all the devas shows the offering of the camphor light,
And the pretty bride called liberation folds him in tight embrace,
As soon as she sees him.

66

Kreedartham srujami prapancha makhilam krredamruga sthe jana,
Yat karmacharitham maya cha bhavatha prethyai bhavatyeva that,
Shambho swasya kuthuhalasya karanam macheshtitham nischitham,
Tasmat mamaka rakshanam pasupathe karthavya meva twaya.

Oh bestower of happiness,
You create the world for your sport,
All the people there are but animal toys to you,
All that I do is for your pleasure,
And it is true that all my actions are instrument fine.
For the pleasure of your devotees, so Lord of all beings,
My protection should indeed be done by you.

67

Bahuvridha parithosha bashpa poora,
Sphuta pulakamkitha charu bhoga bhumim,
Chirapada phalakamkshi sevyamanam,
Parama sada shiva bhavanam prapadye.

I seek refuge in meditation on the eternal Sadashiva
Which is the pretty land that can grow,
Vivid types of joy, pleasure full copious tears,
And real innate thrills in life which is also the eternal stable state,
And which is sought by people searching for fruits,

68

Amitha mudha amrutham muhoordhahanthim,
Vimala bhavadpada goshta mavaśanthim,
Sadaya pasupathe supunya pakaam,
Mama paripalay bhakthi dhenu mkaam.

Oh, store house of mercy, Oh, Lord of all beings,
Please be kind enough to look after,
The cow of my devotion to you,
Which constantly yields the ambrosia of happiness,
Which lives in the stable of your feet,
And which is the result of great and good deeds.

69

Jadatha pasutha kalankitha,
Kutula charathwam cha naasthi mayi deva,
Asthi yadi Raja moule,
Bavathabharanasya naasmi kim pathram.

Idiocy, irrationality, blemishes,
And crooked gait, I do not have, Oh Lord,
And if I had, Lord with moon as a crown,
Perhaps I would be suitable as an ornament to you
Or [in more detail]
Inanimate skin of the tiger, the deer which is not rational,
The moon which is blemished, the serpent which has a crooked gait,
Are all worn by you as ornament, Oh Lord who wears the crown with moon,
And by misfortune, I do not possess any quality such as this.
If but I had, I may perhaps be suitable as your ornament.

70

Aarahasi rahasi swathanthra budhya,
Varivasithum sulabha prasannamurthim,
Aganitha phaladhayaka prabhur me,
Jagat adhiko hridhi raja sekaarosthi.

In public and in secret and with independent intellect,
You are suitable to be worshipped. Oh Lord, who is pinnacle of graciousness,
And oh my Lord, who can grant countless blessings. So more than the
impermanent world,
You, the lord with the moon is always in my heart.

71

Aarooda bakthi guna kunchitha bhava chapaa,
Yukthai ssivasmarana bana ganai ramoghai,
Nirjithya kilbisha ripoon vijayi sudeendra,
Saananda mavahathi susthira rajalakshmim.

With the bow string of peak devotion, with the bow of meditation,
With memory of Shiva as the collection of arrows, which never gets depleted,
The best among the intellects becomes victorious after winning,
Over the enemies called sin and attains the stable kingdom of heaven.

72

Dhyananjanena samavekshya thama pradesham,
Bithwa maha balibhi reeswara nama manthrai,
Divyasritham bujaga bhooshana mudhvahanthi,
Ye padapadma miha thee shiva thee krithartha.

Having located with the magic collyrium of meditation, having thrown light and
destroyed darkness,
Using the chanting of the name of the Lord if anyone can bring to the top,
Your lotus feet with serpentine ornaments which is worshipped by devas by
the great sacrifice,
Of repetition of your great story they attain the meaning of life.

73

Bhootharatha mudha vahad apekshaya sri,
Bhoodara eva kimatha sumathe labhasva,
Kedara makalitha mukthi mahoushadeenam,
Padaravinda bhajanam parameshwarasya.

Oh good mind of mine, do the chanting of the names,
Of the lotus feet of the God of universe, in search of which even lord Vishnu,
Who has Lakshmi and Goddess Earth as consorts,
Took the form of a wild boar and which is the fertile land,
In which the panacea giving salvation from life grows.
What else great can you attain in this world?

74

Aasa pasa klesa dur vasanaadhi,
Bhedho dyukthi divya gandhai ramandhai.
Aasa saatikasya paadara vindam,
Chetha petim vaasitham me tanothu.

Engaged in removing by the ceaseless divine smell,
The desire, bondage, suffering and bad conduct within us,
Is the lotus feet of Him who wears the ether as garment,
And so let the box of my mind may be bestowed with divine fragrance.

75

Kalyaninam sarasa chithra gathim savegam,
Sarveingithagna managam dhruva lakashanadyam,
Chethosthuraga madhi roodya chara smarare,
Natha samastha jagatham vrushabahdhi rooda.

Oh enemy of the cupid, Oh leader of the universe,
Oh God who travels on a bull, please mount and travel,
My mind which is a horse, which is auspicious,
Which has varied charming gaits, which moves with speed,
Which is skilled in knowing gestures of others,
Which does not have blemishes and which has auspicious looks.

76

Bhakthir mahesa pada pushkara mavasanthi,
Kadambiniva kuruthe parithosha varsham,
Sampoortho bavathi sasya manas thataka,
Sthajjanma sasya makhilam saphalam cha nanyam.

The devotion to the great lord,
Lives in the sky of the Lord's feet,

And like clusters of clouds gives out the sweet rain,
And those whose lake of the mind,
Gets filled up by this rain, the crop of his whole life,
Becomes greatly profitable. How else could it be?

77

Buddhi sthira bhavithu meeswarapada padma,
Sakthaa vadur virahaneeya sada smaranthi,
Sadbhavana smarana darshana keerthanadi,
Sammohitheva shiva mantra japena vinthe.

My mind to get fixed on the lotus feet of the Lord,
Resembles the sweetheart separated from her lover,
And always remembers, has sweet dreams,
Recollects of early meetings and sings about it,
And in similar fashion chants the names of Lord Shiva,
In a trance and gets worried.

78

Sadupachara vidish vanubodhitham,
Savinayam suhrudham sadupashritham,
Mama samuddhara buddhi mimama prabho,
Varagunena navoda vadhoomiva.

Teach me the etiquette of serving the great,
With devotion, with clean mind and with attachment to the good,
And exalt my intellect, Oh, my Lord,
Like the noble groom leads his new bride.

79

Nithyam yogi mana ssaroja dhala samchara kshama stvath krama,
Ssambho thena kadhe katora yamarang vaksha kavata kshathi.
Atyantham mrudulam twadamgriyugalam haa me manaschintaya,
Tyethllochana gocharam kuru vibho hasthena samvahaye.

Daily used to move in soft lotus petalled mind of Yogis,
Oh Lord who is bestower of happiness,
How did it wound, the hard doors of the chest of God of death,
My mind is worried about your pair of feet that are tender and soft,
Oh God who is everywhere, make them visible to my eye,
And I will gently massage it with my hands.

80

Eshyathyesha janim mano asya katinam tasmin nata neethi ma,
Drakshayai giri somni komalapada nyasa purabhyasitha,
Noched divya gruhanthareshu sumana sthaleshu vedyadishu,
Prayassathsu shila thaleshu natanam sambho kimartham Thava.

This one will be born, his mind is hard,
And I have to dance on it. So thinking my lord,
To save me, you walked with your tender soft feet,
On hard surfaced mountains during yore and practiced and learnt.
If it is not so instead of walking,
In divine homes, beds of flowers and well laid out paths.,
You danced on rocky surfaces.
Is it the meaning of that, Oh Shambhu?

81

Kanchit kala muma mahesa bhavatha padaravindarchanai,
Kanchi dyana samadhibischa nathibni kanchit kadha karnanai,
Kanchit kanchit vekshanaishcha nuthibhi kanchid dasa meedrisim,
Ya prapnodhi mudha twasarpitha manaa jivan sa muktha khalu.

Hey, Lord who is with his consort Uma,
He who can spend some time for worshipping your lotus feet,
For doing meditation and mixing with you for saluting you,
For hearing your holy stories for being in your presence,
For singing your fame and being happy with his mind offered to you,
Attains salvation even when he is alive.

82

Banasthwam, vrishabhastwam Ardha vapusha baryatwam,
Gonithwam sakkhitha mridhangavahatha chetyadhiroopam dhadhow,
Twat pade nayanarpanam cha kruthavan twad deha bhago hari,
Poojyat poojyatharasya eva hi na chet ko vaa tadanyo adhika.

Oh Lord of Arya,* the lord Vishnu became your arrow** and bull,***
Occupied half your body, became transformed to be your wife,
Occupying half your body, became a boar to search for you,
Became your lady friend to serve the nectar, became the player of drum while
you danced,
And offered his eye in worship at your feet, he also took half the share of your
body as Harihara,
And so he becomes eminently suitable for worship, for who else is there
greater than him.

* Lady indicates consort of Shiva.

** Became an arrow to destroy the three cities.

*** He is Nandi the bull on whom Shiva rides.

83

Janana mruthi yuthanaam devathanaam,
Na bhavathi sukha lesa samsayo nasthi.
Ajani mamrutha roopam sambhameesam bhajanthe,
Ya eha paramasoukhyam the hi dhanya labhanthe.

There is no doubt that worship of mortal gods
Subject to birth and death will ever give even little happiness,
Worship of birthless Lord with Amba, who has deathless body,
Leads to supreme pleasure and those who do are blessed.

84

Shiva thava paricharyaa sannidhanaaya gowrya,
Bhava mama guna dhurya budhi kanyam pradhaasthe,
Saka;a bhuvana bhandho sachidanana sindho,
Sadya hrudaya gehe sarvada samvasa twam.

Oh, Lord Shiva who rules all the world and who is the friend of all the world,
Oh Lord who is ocean of bliss, Oh store house of mercy,
To serve you besides your consort Gowri, I am presenting you the maid of my
intellect,
Who has all good qualities with a request to you, to live in the house of my
mind.

85

Jaladhi madhna daksho naiva patala bhedi.
Na cha mrigayayam naive lubdha praveena,
Asana kusuma bhoosha vastra mukhyam saparya,
Kadhaya Kadamaham Kalpaya mindu moule.

Ignorant I am, as to how to churn the ocean,
Incapable I am of digging and going to Patala,*
Nor am I a skilled hunter of wild animals,
So how will I ever arrange your worship, Lord who wears the moon,
With food,** ornament*** and cloths**** that you like.

* The world underneath.

** Poison obtained by churning of ocean.

*** Serpents from Patala.

**** Tiger and elephant hides.

86

Pooja dravya samruddhaya virachitha poojam kadam kurmahe,
Pakshitwam na cha vaa kitithwa mapi na praptham maya dhurlabham,
Jane masthaka mangri pallavam mumajane na theham vibho,
Na gnatham pithamahena harina tatwena that roopina.

Oh Consort of Uma,
Oh Lord who is everywhere,
Heaps of material for thine worship is ready,
But how will I ever worship thee?
Neither I can become a swan nor a boar,
And how will I ever find your crown and your tender feet,
When even Brahma and Vishnu who took those forms,
Could not ever know about them.

87

Asanam garalam phani kalapo,
Vasanam charma cha vahanam Mahoksha,
Mama dasyami kim kimasthi shambho,
Thava padambhuja bhakthimeva dehi.

Oh Lord Shambhu, Your food is poison,*
Your ornaments are the snakes,
Your clothes are thick hides,
And your vehicle is the big, majestic bull.
What are you ever going to offer me,
That I need out of these?
What else have you got?
Please give me only devotion,
To your lotus like feet.

* See foot note to sloka No. 85.

88

Yadha krithambhonidhi sethu bandhana,
Karasthaladha drutha parvatha adhipa,
Bhavani the langitha padma sambhava,
Thada shivarcha sthava bhavanaa kshama.

How will I ever worship thee lord, for I have not built the bridge across the sea,*

I have not subdued the king of the mountain, **

By palm of my hands and I am nor born out of lotus from the belly of Lord Vishnu,***

If I ever do or attain these, then I would become capable,
Of offering flowers, singing your praise and meditating on you.

* Like Lord Rama.

** Like sage Agasthya.

*** Like God Brahma.

89

Nathibhir nuthibhir stva meesa pooja,
Vidhibhir dhyana samadhibhir na thushta,
Dhanusha musalena chasmabhir vaa,
Vada they preethikaram thadha karomi.

Hey, Lord, who rules over the universe, you seem to become more pleased,
With bow or with pestle or with stones.*

Than with prostrations or singing of your praise or worship or meditation or
Samadhi**

Please tell me which you like most and I will do the same.

* Like Arjuna who sent arrows and pestle at him or Sakhya who used to throw stones at him.

** A deep meditation state when you forget yourself completely and become only him.

90

Vachasa charitham vadami Shambho,
Raha mudyoga vidhasu thee aprasaktha,
Manasa ruthi meeswarasya seve,
Shirasa chaiva sadashivam namammi.

By words I would sing your story, Oh Lord Shambhu.
Because I am unsuited for the hard methods of Yoga,
And I would worship thee with my mind, Oh Easwara,
And also I would bow before you with my head, Oh Sadashiva.

91

Adhya avidhya hridgatha nirgathasid,
Vidhya hrudhya hrudgatha twat prasadath,
Seve nithyam srikaram twatpadambujam,
Bhave mukther bhajanam raja moule.

He who shines with the moon in his crown,
The primeval ignorance that used to live in my heart,
From the beginning of time has disappeared by your grace.
And that knowledge which solves problems is living there.
And so I meditate on your lotus feet, which give only good and grants
salvation.

92

Dhoorikruthani durithani dhuraksharani,
Daurbhagya dhukka dhurahamkruthi durvachamsi,
Saaram twadeeya charitham nidharaam pibantham,
Gowrisha mamiha samuddhara satkadaksha.

Bad events, bad fate, bad luck, sorrow,
Bad egotism and bad words,
Have been driven away from me.
And uplift me, who has been constantly drinking,
The tasty stories of yours,
Oh Lord of Uma with your looks of blessing.

93

Soma kaladhara moulou,
Komala Ghana khandhara maha mahasi,
Swamini girijanathe,
Mamaka hrudhayam nirantharam ramatham.

Oh Lord who wears the crescent of the moon,
Oh Lord, who has a neck with the color of black cloud,
Oh Lord, who is the brightest light, Oh Lord, who owns every thing,
Oh Lord, who is the consort of Girija, let my heart be delighted without break.

94

Saa rasana, thee nayane, thaveva karou, sa eva kritha kruthya,
Ysa ye you yoo bharge vadathikshethe sadarchitha smarathi.

That which speaks of Lord Shiva is the tongue,
That which see Him are the eyes, that which worship Him are the hands,
And he who always remembers him is the fulfilled man.

95

Athi mrudulou mama charana vathi katinam thee mano Bhavaneesa,
Ithi vichikitsam santhyaja katha masseed girou thadha pravesa.

Leave off such doubts Oh Lord of Bhavani, like,
"My feet are tender and your mind is hard"
For if that were so, how did you enter and live in the mountains hard?

96

Dhairyankusena nibhrutham,
Rabhasa thakkrushya bhakthi srungalam,
Purahara charanalaane,
Hrudhya madhebbham bhadhana chid yanthrai.

Oh Lord who destroyed the three cities,
Control the rutting elephant of my mind with the goad of courage,
Pull it strongly with the chain of devotion and tie it with the fetter of intellect,
To the post of your holy feet.

97

Pracharathyabhitha pragalbha vruthya,
Madhavanasha mana karee gariyaan,
Parigruhya nayeena bhakthi rajjwa,
Parama sthanupadam drudam nayamum.

This big rutted elephant of my mind,
Wanders uncontrollably everywhere,
Oh Lord tie it with tact with the rope of devotion,
Hold it well and lead it to the ultimate stable state.

98

Sarvalangara yuktham saralapadayutham sadhu vruttam suvarnam,
Sadbhi samasthuyamanam sarasa gunayutham lakshitham lakshanadyam,
Udyad bhoosha visesha mupa gatha vinayam dyotha manarth rekham,
Kalyanim deva gowri - priya mama kavitha kanyakam twam guruhana.

This sloka has two meanings and could be taken to mean qualities of a girl attributed to the poem or qualities of a poem attributed to the girl.

Qualities of a girl:

Oh Lord, darling of Goddess Gowri,
Please accept and marry my poem, which is like a girl,
Who is well made up and ornamented,
Who has a pretty lovable gait,
Who is of very good character,
Who is or pretty attractive colour,
Who is being praised by all good people,
Who has sweet pleasant behavior,
Who is model among girls,
Who possess all ideals,
Who wears glittering ornaments,
Who behaves with decorum,
Who has the line of wealth in her palms,
And who is store house of all that is good.

Qualities of a poem:

Oh Lord, darling of Goddess Gowri,
Please accept and marry my poem maid,
Which has good figures of speech,
Which is made up of simple lovable words,
Which has musical meter, which shines in well chosen letters,
Which is being praised by intellectuals,
Which has all good qualities,
Which aims at propagating devotion,

Which is a model poem, which has attractive phrases,
Which sounds soft and sweet,
Which has glittering and attractive import,
And which grants good to all.

99

Idam the yuktham parama shiva karunya jaladhe,
Gathou thiryak roopam thava pada-shiro darshana dhiya,
Haribrahmanou thou divi bhuvi charanthou sramayuthou,
Kadam shambho sawamin kadhaya mama vedhyosi puratha.

Is it proper for you my Lord who is the ocean of mercy?
That while Lord Vishnu and Brahma took the forms of boar and bird,
With intention of seeing your head and feet,
Searched in vain the earth and sky,
Toiled and got tired but did not succeed.
You appeared and made yourself known before me easily,
Oh granter of all that is good, Oh my Lord.

100

Stothrenala maham pravachmi na mrusha deva virinchadaya,
Sthutyanam ganapanasanga samaye twam agra ganyam vidhoo.
Mahatmyagra vicharana prakara dhanathushasthomavath,
Dhoothaas twam vidhuruthhamotham phalam shambho bavat sevaka.

Oh Shambhu, all this praise I feel is enough,
Though I never wrote anything that is false.
When Lord Brahma and other Gods,
List all the great Gods,
They always put you as first.
And when your devotees search for the greatest God,
The other gods are moved away like the chaff from the grain,
And you are reckoned as the best among best of all grains.

Iti Sree Paramahansa pari vrujacharya Srimat Sankaracharya virachitha
Shivananda lahari Samaptham.

Thus ends Shivananda Lahari written by Sri Sankaracharya the
Paramahansa and Parvrijacharya.

Siddhanta Tattva Vindu

Song of the Self

By Adi Sankara

Translated by Charles Johnston

E-Text Source: Advaita Vedanta Library

1. Nor earth nor water, fire nor liquid air, nor ether, nor the powers, nor these in one; undifferentiated, in dreamless perfect rest, that, the One, final, blest, alone, am I.

2. Nor castes nor their divisions, rite nor rule, are mine, nor fixing mind and thought and mood; no longer dreaming things not Self art 'I' and 'mine,' that, the One, final, blest, alone, am I.

3. Nor mother, father, nor the gods and worlds, nor Scriptures, offerings, shrines are there, they say, in dreamlessness abandoned by the lonely Self; that, the One, final, blest, alone, am I.

4. Nor sectary of Cause or Lord or Life knows That, nor follower of Saint or Rite, in perfect union, pure of all but Self, that, the One, final, blest, alone, am I.

5. Nor upward, downward, nor within, without; nor midward, backward, That, nor east nor west; all-present everywhere in partless unity, that, the One, final, blest, alone, am I.

6. Nor white nor black nor yellow, That, nor red; nor small nor very great nor short nor long; formless, yet like a light, a star; that, the One, final, blest, alone, am I.

7. Nor teacher, teaching, learner, what is learned; nor thou nor I nor this expanded world; conscious of its own form, from error free, that, the One, final, blest, alone, am I.

8. Nor waking, mine, nor dream, nor dreamless sleep; nor fire of life or heart or seeing soul; these three are of unwisdom; but the fourth, that, the One, final, blest, alone, am I.

9. Even expanded for the sake of Self -- Self, that, still perfect, on no other rests -- all the wide world besides is little worth. ahah, the One, final, blest, alone, am I.

10. Nor is this first with any second to it; nor lonely this, nor yet has it compeers; nor is this secondless One void or filled with aught; how shall I tell this perfect wisdom's crowd?

Soundarya Lahari

By Adi Sankaracharya

Translated by P. R. Ramachander

Introduction:

Soundarya Lahari meaning waves of beauty consists of two parts viz. Ananda Lahari meaning waves of happiness (first 41 stanzas) and Soundarya Lahari (the next 59 stanzas). It is believed that Lord Ganesha himself has etched the Ananda Lahari on Mount Meru. (Some people believe that Sage Pushpa Dhantha did the etching). It was read from there by Sage Gouda Pada who taught it to Adhi Sankara. Adhi Sankara himself added the rest of the 59 stanzas and completed it. These 100 stanzas are supposed to be the foremost among Manthra literature. It is also believed that by making suitable Yantras and reciting particular stanzas and worshipping the Yantras almost anything can be obtained in the world. There are more than 36 commentaries to Soundarya Lahari written in Sanskrit itself. Of them the most famous is that written by Lakshmi Dhara alias Lalla. His commentary is used to understand the meaning of the different verses. Though there are large number of translations and commentaries of Soundarya Lahari available this is perhaps the first time an attempt is made by a mere novice to translate them in to English verse. The aim is to bring to the notice of the devotees who know English better than other languages, the majesty of the medium of worship called Soundarya Lahari. A transliteration in roman script is also given. May all those who read this be drenched forever by this Wave of Happiness.

Part-1

Ananda Lahari [Waves of Happiness]

1

Shivah shakthya yukto yadi bhavati shaktah prabhavitum
Na chedevam devo na khalu kusalah spanditumapi;
Atas tvam aradhyam Hari-Hara-Virinchadibhir api
Pranantum stotum vaa katham akarta-punyah prabhavati

Lord Shiva, only becomes able to do creation in this world along with Shakthi
Without her even an inch he cannot move,
And so how can, one who does not do good deeds,
Or one who does not sing your praise,
Become adequate to worship you
Oh, goddess mine, who is worshipped by the trinity.

2

[Attracting all the World]

Taniyamsam pamsum tava carana-pankeruha-bhavam
Virincih sanchinvan virachayati lokan avikalam;
Vahaty evam Shaurih katham api sahasrena shirasaam
Harah samksudy'ainam bhajati bhajati bhasito'ddhalama-vidhim.
Lord Brahma, the creator of yore, selects a dust from your feet and creates
this world,
The great Adi Sesha* with his thousand heads,
Somehow carries a dust of your feet,
With effort great and the great Lord Rudra,
Takes it and powders it nice and uses it as the holy ash.
* The Thousand headed serpent who carries the worlds on his head

3

[Attainment of all Knowledge]

Avidyanam antas-timira-mihira-dweeppa-nagari
Jadanam chaitanya-stabaka-makaranda-sruti jhari
Daridranam cinta-mani-gunanika janma-jaladhau
Nimadhanam damshtra mura-ripu-varahasya bhavati.

The dust under your feet, Oh Goddess great,
Is like the city of the rising sun,
That removes all darkness, unfortunate,
From the mind of the poor ignorant one,
Is like the honey that flows,
From the flower bunch of vital action,
To the slow witted one,
Is like the heap of wish giving gems,
To the poorest of men,
And is like the teeth of Lord Vishnu
In the form of Varaha, who brought to surface,
The mother earth, to those drowned in this sea of birth.

4

[Removal of all Fears and Curing of Diseases]

Tvad anyah paanibhyam abhaya-varado daivataganah
Tvam eka n'aivasi prakatita-var'abhityabhinaya;
Bhayat tratum datum phalam api cha vancha samadhikam
Saranye lokanam tava hi charanaveva nipunav..

Oh, she who is refuge to this entire world.
All gods except you mother give refuge and grants wishes,
Only by their hand. But only you mother never show the world in detail,
The boons and refuge that you can give for even your holy feet will suffice,
To remove fear for ever and grant boons much more than asked.

5

[Attracting of Sexes to Each Other]

Haris tvam aradhya pranata-jana-saubhagya-jananim
Pura nari bhutva Pura-ripum api ksobham anayat;
Smaro'pi tvam natva rati-nayana-lehyena vapusha
Muninam apyantah prabhavati hi mohaya mahatam.

You who grant all the good things to those who bow at your feet,
Was worshiped by the Lord Vishnu, who took the pretty lovable feminine
form,
And could move the mind of he who burnt the cities,
And make him fall in love with him and the God of love, Manmatha,
Took the form which is like nectar, drunk by the eyes by Rathi his wife,
After venerating you, was able to create passion,
Even in the mind of Sages the great.

6

[Getting Sons as Progeny]

Dhanun paushpam maurvi madhu-kara-mayi pancha visikha
Vasantaha samanto Malaya-marud ayodhana-rathah;
Tatha'py ekah sarvam Himagiri-suthe kam api kripaam
Apangat te labdhva jagadidam Anango vijayate

Oh, daughter of the mountain of ice,
With a bow made of flowers, bow string made of honey bees,
Five arrows made of only tender flowers with spring as his minister,
And riding on the chariot of breeze from Malaya mountains
The god of love who does not have a body,
Gets the sideways glance of your holy eyes,
And is able to win all the world alone.

7

[Seeing the Goddess in Person and Winning Over Enemies]

Kvanat-kanchi-dama kari-kalabha-kumbha-stana-nata
Pariksheena madhye parinata-sarachandra-vadana;
Dhanur banan pasam srinim api dadhana karatalaii
Purastad astam noh Pura-mathitur aho-purushika.

With a golden belt, adorned by tiny tingling bells,
Slightly bent by breasts like the two frontal globes
Of an elephant fine, with a thin pretty form,
And with a face like the autumn moon,
Holding in her hands a bow of sugar cane, arrows made of flowers,
And the noose and goad, she who has the wonderful form,
Of the ego of the God who burnt the three cities,
Should please come and appear before us.

8

[Avoiding Birth and Death]

Sudha-sindhor madhye sura-vitapi-vati parivarte
Mani-dweepe nipo'pavana-vathi chintamani-grhe;
Shivaakare manche Parama-Shiva-paryanka-nilayam
Bhajanti tvam dhanyah katichana chid-ananda-laharim.

In the middle of the sea of nectar,
In the isle of precious gems,
Which is surrounded by wish giving Kalpataru trees,
In the garden Kadamba trees,
In the house of the gem of thought,
On the all holy seat of the lap of the great God Shiva,
Sits she who is like a tide
In the sea of happiness of ultimate truth,
And is worshipped by only by few select holy men.

9

[For Safe Return of Persons who are on Journey and For Getting Eight Types of Wealth]

Mahim muladhare kamapi manipure huthavaham
Sthitham svadhistane hridi marutamakasam upari;
Mano'pi bhruu-madhye sakalamapi bhittva kula-patham
Sahasrare padme saha rahasi patyaa viharase.

Oh Goddess mine, you live in seclusion with your consort,
In the lotus with thousand petals, reached after breaking through the micro
ways,
Of the power of earth in Mooladhara, of the power of water of Manipoora,
Of the power of fire of Swadhishtana, of the fire of air in the heart,
And of the power of ether in between the eyelids.

The Devotees who use Raja Yoga believe that right below back bone there exists a micro nerve called Sushmna. Below this is mooladhara chakra [The wheel which is ultimate basis], and two inches above is the Swadishtana [ego wishes wheel] chakra and above that and opposite to belly button is mani pooraka [complete gem wheel] chakra and above that opposite to heart is Anahatha chakra [deathless wheel] and above that opposite to the throat is Vishuddhi Chakra [wheel of ultimate cleanliness] and above that in between the eyelids is Ajna chakra [Wheel of order] and in the bottom of the brain is Sahasrara chakra [wheel of thousand lotus]. They believe that the malefic bad thoughts of men sleeps in mooladhara chakra in the form of a snake called Kundalini. If the devotee can wake up this snake and lead it through each of the above wheels, step by step and make it reach the Sahasrara, he attains ultimate redemption and sees the ultimate truth behind everything.

10

[Getting Strong Body and Virility]

Sudha-dhara-sarais carana-yugalanta vigalitaih
Prapancham sinchanti punarapi ras'amnaya-mahasah;
Avapya svam bhumim bhujaga-nibham adhyusta-valayam
Svam atmanam krtva svapishi kulakunde kuharini

Using the nectar that flows in between your feet to drench all the nerves of the body,
And descending from the moon with nectar like rays, reaching back to your place,
And coiling your body in to a ring like serpent you sleep in the Kula Kunda* with a hole in the middle.

* Another name for Mooladhara Chakra.

11

[Good Progeny, Getting a Meaning for Life]

Chaturbhih shri-kantaih shiva-yuvatibhih panchabhir api
Prabhinnabhih sambhor navabhir api mula-prakrthibhih;
Chatus-chatvarimsad vasu-dala-kalasra-trivalaya-
Tri-rekhabhih sardham tava sarana-konah parinatah

With four wheels of our Lord Shiva and with five different wheels of you, my mother,
Which are the real basis of this world, your house of the holy wheel,
Has four different parts of eight and sixteen petals,
Three different circles and three different lines, making a total of forty four angles.*

* Geometric design of Sri Chakra [Holy Wheel] where the mother resides is described here.

12

[To attain Lord Shiva and to make a Dumb Man Speak]

Tvadiyam saundaryam Tuhina-giri-kanye tulayitum
Kavindrah kalpante katham api Virinchi-prabhrutayah;
Yadaloka'utsukyad amara-lalana yanti manasa
Tapobhir dus-prapam api girisa-sayujya-padavim.

Oh, daughter of ice mountain,
Even the creator who leads,
An array of great poets,
Fails to describe your sublime beauty.
The heavenly maidens pretty,
With a wish to see your pristine loveliness,
Try to see you through the eyes your Lord, the great Shiva,
And do penance to him and reach him through their mind.

13

[Victory in the matters of Love]

Naram varshiyamsam nayana virasam narmasu jadam,
Thava panga loka pathitha manudhavanthi sathasa
Gala dweni bhandha kuch kalasa visthrutha sichaya
Hatath thrudyath kanchyho vialidha dhukoola yuva thaya.

With disheveled hair,
With upper cloths slipping from their busts,
With the lock of the golden belt getting open due to the haste,
And with saris slipping away from their shoulders,
Hundreds of young lasses,
Run after the men,
Who get your sidelong glance,
Even though they are very old,
Bad looking and not interested in love sports.

14

[Avoiding Famine, Dacoity and Epidemic]

Ksitau sat-panchasad dvi-samadhika-panchasadudake
Hutase dva-sastis chatur-adhika-panchasad anile;
Divi dvih-shatrimsan manasi cha chatuh-sashtir iti ye
Mayukhastesham athyupari tava padambuja yugam.

Your two holy feet are far above,
The fifty six rays of the essence of earth of Mooladhara,
The fifty two rays of the essence of water of Mani pooraka,
The sixty two rays of the essence of fire of Swadhishtana,
The fifty four rays of the essence of air of Anahatha,
The seventy two rays of the essence of ether of Visuddhi,
And the sixty four rays of the essence of mind of Agna chakra.

15

[Ability to Write Poems and ability to Become Scholar]

Saraj-jyotsna-shuddham sasi-yuta-jata-juta-makutam
Vara-traasa-traana-sphatika-ghutika-pustaka karaam;
Sakrn na thva nathva katham iva sathaam sannidadhate
Madhu-kshira-drakhsa-madhurima-dhurinah phanitayah.

Sweetest words rivaling the honey, milk and grapes,
Can only Come to the thoughts of the devotee,
Who once meditates on your face,
Which is like the white autumn moon,
On your head with a crown with the crescent moon and flowing hair,
And hands that shower boons and give protection,
Which hold the crystal chain of beads and books.

16

[Mastery of Vedas]

Kavindranam chetah-kamala-vana-baal'atapa-ruchim
Bhajante ye santah katichid arunameva bhavatim;
Virinchi-preyasyas tarunatara sringara-lahari-
Gabhirabhi vagbhir vidadhati satam ranjanamami.

She who is the purple luster of the dawn,
To the lotus forest like mind,
Of the kings of poets of the world,
And thus called Aruna-the purple coloured one,
Creates happiness in the mind of the holy,
With tender passionate wave of words,
[Of Sarswathi the darling of Brahma,]
Which are royal and youthful.

17

[Mastery over Words and Knowledge of Science]

Savitribhir vacham Chasi-mani-sila-bhanga-rucibhir
Vasiny'adyabhis tvam saha janani samchintayati yah;
Sa karta kavyanam bhavati mahatam bhangi-rucibhih
Vacobhi vagdevi-vadana-kamal'amoda madhuraii..

Oh, mother holy,
He who worships you,
Along with the goddess like Vasini,
Who are the prime source of words,
And you who are having the great luster,
Got by breaking the moon stone,
Becomes the author of great epics,
Which shine like those written by great ones,
And which have the sweet scent
Of the face of the goddess of knowledge

18

[Victory in Love]

Thanuschayabhi sthe tharuna-tharuni -srisarinibhi
Divam sarva-murvi-marunimani magnam smaranthi ya
Bhavanthasya thrasya-dhwana-harina shaleena nayana
Sahervasya vasya kathikathi na geervana Ganika
He who meditates on,
The luster of your beautiful body,
Which is blessed by the rising sun,
And which dissolves the sky and the world,
In light purple hue,
Makes celestial damsels like Uravasi and others,
Who have eyes like the wild startled deer,
Follow him like slaves.

19

[Victory in Love]

Mukham bindun kruthva kucha yuga mada sthasya thadha dho
Harardha dhyayedhyo haramamahishi the manmathakalam
Sa sadhya samkshebham nayathi vanitha inyathiladhu
Thrilokimapyasu bramayathi ravindu sthana yugam.

Hey, Mother who is Goddess of all universe,
He who meditates on you,

As the crescent of love of our lord great,
On the dot of the holy wheel,
Your two busts just below,
And you as the half of Shiva, our lord,
Not only Creates waves of emotion in ladies,
But charms the world, which has moon and sun as busts.

20

[Curing of all Poisons and curing of all Fevers]

Kirantim angebhyah kirana-nikurumba'mrta-rasam
Hrdi tvam adhatte hima-kara-sila murthimiva yah;
Sa sarpanam darpam samayati sakuntadhipa iva
Jvara-plustan drshtya sukhayati sudhadhara-siraya.

He who meditates in his mind,
On you who showers nectar from all your limbs,
And in the form which resembles,
The statue carved out of moonstone,
Can with a single stare,
Put an end to the pride of snakes,
And with his nectar like vision,
Cure those afflicted by fever.

21

[Attracting Everyone and Making Everyone Happy]

Tatil-lekha-thanvim thapana-sasi-vaisvanara-mayim
Nishannam shannam apy upari kamalanam tava kalaam;
Maha-padma tavyam mrdita-mala-mayena manasa
Mahantah pasyanto dadhati parama'hlada-laharim.

Those souls great, who have removed all the dirt from the mind,
And meditate on you within their mind, who is of the form of sun and moon,
And living in the forest of lotus and also above the six wheels of lotus,
Enjoy waves after waves of happiness supreme.

22

[Getting all Powers]

Bhavani tvam daase mayi vitara drishtim sakarunam
Iti sthotum vanchan kadhayati Bhavani tvam iti yah;
Tadaiva tvam tasmai disasi nija-sayujya-padavim
Mukunda-brahmendra-sphuta-makuta-nirajita-padam.

If anyone has wish in his mind to pray,
You, Bhavani, my mother,
Please shower on me, a part of your merciful look,
Even before he says, You Bhavani,
You my goddess,
Would give to him the water,
Falling from the crowns,
Of Vishnu, Rudra and Brahma,
At your feet,
And grant him, the eternal life in your world.

23

[Getting all Riches]

Tvaya hrithva vamam vapur aparitripthena manasa
Sarir'ardham sambhor aparam api sankhe hritham abhut;
Yad ethat tvadрупam sakalam arunabham trinayanam
Kuchabhyam anamram kutila-sadi-chuudala-makutam.

Your form in my mind,
Is the colour of red of the rising sun,
Is adorned with three eyes,
Has two heavy busts,
Is slightly bent,
And wears a crown with the crescent moon,
And hence arises a doubt in me,
That you were not satisfied,
By half the body of Shambu that he gave,
And occupied all his body.

24

[Management of Fear of Bhoothas, Prethas and Pishachas]

Jagat suthe dhata harir avati rudrah kshapayate
Tiraskurvan etat svam api vapurisastirayati;
Sada-purvah sarvam tad idamanugrhnati cha Shiva-
Stavajnam aalambya kshana-chalitayor bhru-latikayoh.

Brahma creates the world, Vishnu looks after it,
Shiva destroys it, Easwara makes them disappear,
And also disappears himself,
And Sadashiva blesses them all,
By your order given to him,
By a momentary move of your eyebrows.

25

[Getting higher Post and Power]

Trayanam devanam thri-guna-janitanam tava Sive
Bhavet puja puja tava charanayor ya virachita;
Tatha hi tvat-pado'dvahana-mani-pithasya nikate
Sthita hy'ete sasvan mukulita-karottamsa-makuta

Consort of Shiva,
The worship done at the base of your feet,
Is the worship done to the holy Trinity,
Born based on your trine properties.
This is so true, oh mother,
Because don't the trinity,
Always stand with folded hands,
Kept on their crown near the jeweled plank,
Which carries thine feet.

26

[Destruction of Enemies]

Virincih panchatvam vrajati harir apnoti virathim
Vinasam kinaso bhajati dhanado yati nighanam;
Vitandri mahendri vithathir api sammeelita-drsa
Maha-samhare smin viharati sati tvat-patirasau.

The creator reaches the dissolution,
The Vishnu attains death,
The god of death even dies,
Kubera the lord of wealth expires,
The Indras close their eyes one after one,
And attain the wake less sleep,
During the final deluge,
But you my chaste mother,
Play with your consort the Sadashiva

27

[Realisation of Self and Ultimate Truth]

Japo jalpah shilpam sakalam api mudra-virachana
Gatih pradaksinya-kramanam asanady'ahuti-vidhih;
Pranamah samvesah sukham akilam atmarpana-drsa
Saparya-paryayas tava bhavatu yan me vilasitam.

Let the mutterings that I do,
With the sacrifice in my soul.
Become chanting of your name,
Let all my movements become thine Mudhras,
Let my travel become perambulations around thee,
Let the act of eating and drinking become fire sacrifice to thee,
Let my act of sleeping becomes salutations to you,
And let all actions of pleasure of mine,
Become parts of thine worship.

28

[Fear of Poison and Untimely Death]

Sudham apy asvadya pratibhaya-jaraa-mrtyu-haranim
Vipadyante visve Vidhi-Satamakhadya divishadah;
Karalam yat ksvelam kabalitavatah kaala-kalana
Na Sambhos tan-mulam tava janani tadanka-mahima.

Oh, mother mine,
Gods like Indra and brahma,
Who have drunk deep the nectar divine,
Which removes the cruel aging and death,
Do die and disappear.
But Shambu thy consort,
Who swallowed poison that is potent,
Does never die,
Because of the greatness,
Of thine ear studs.

29

[Avoiding Abortions and Taming Bad People]

Kiritam vairincham parihara purah kaitabha bhidah
Katore kotire skalasi jahi jambhari-makutam;
Pranamreshwateshu prasabha mupayatasya bhavanam
Bhavyasy'abhyutthane tava parijanoktir vijayate.

Yours escorts divine, shout with concern at thee.
Avoid the crown of Brahma, you may hit your feet,
At the hard crown of Vishnu, who killed the ogre Kaidaba,
Avoid the crown of Indra, when you get up and rush in a hurry,
To receive thine lord who comes to your place.

30

[Entering another Body]

Sva-deh'odbhutabhir ghrnibhir animadyabhir abhito
Nishevye nitye tvamahamiti sada bhavayati yah;
Kim-ascharyam tasya tri-nayana-samrddhim trinayato
Maha-samvartagnir virchayati nirajana-vidhim.

It is not surprising to know, Oh mother, who does not have birth and death,
And who is most suitable to be served, that destroying fire of the deluge,
Shows prayerful harathi to the one, who considers you,
[Who is of the form of rays and is surrounded on all four sides,
By the angels of power called Anima.]
As his soul always and who considers the wealth of the three eyed God,
As worthless and as equal to dried grass.

31

[Attraction of Everything]

Cautuh-shashtya tantraih sakalam atisamdhaya bhuvanam
Sthitas tat-tat-siddhi-prasava-para-tantraih pasupatih;
Punas tvan-nirbandhad akhila-purusarth'aika ghatana-
Svatantram te tantram khsiti-talam avatitaradidam.

The Lord of all souls, Pasupathi [Lord of all souls], did create the sixty four
thantras,
Each leading to only one desired power and started his relaxation.
But you goaded him mother to create in this mortal world.
Your tantra called Sri Vidya which grants the devotee,
All powers that give powers over all the states in life.

32

[Long Life and Attracting Everything]

Sivah saktih kamah kshitir atha ravih sithakiranah
Smaro hamsah sakrastadanu cha para-mara-harayah;
Amev hrillekhabhis tisrbhir avasanesu ghatitha
Bhajante varnaste tava janani nam'avayavatham.

She who is mother of us all, the seed letter ka of my lord Shiva,
The seed letter a of goddess Shakthi, the seed letter ee of the god of love,
The seed letter la of earth, the seed letter ha of the sun god,
The seed letter sa of the moon with cool rays, the seed letter ka of again the
god of love,
The seed letter ha of the sky, the seed letter la of Indra, the king of devas,

The seed letter sa of Para, the seed letter ka of the God of love,
The seed letter la of the Lord Vishnu along with your seed letters Hrim,
Which joins at end of each of the three holy wheels, become the holy word to
worship you.

[This stanza gives indirectly the most holy Pancha dasakshari manthra which consists of three
parts viz., ka-aa-ee-la-hrim at the end of Vagbhava koota, ha-sa-ka-ha-la-hrin at the end of
kama raja koota and sa-ka-la-hrim at the end of Shakthi koota. These parts are respectively
called Vahni kundalini, Surya Kundalini and Soma kundalini.]

33

[All Benefits]

Smaram yonim lakshmim trithayam idam adau tava manor
Nidhay'aikē nitye niravadhi-maha-bhoga-rasikah;
Bhajanti tvam chintamani-guna-nibaddh'aksha-valayah
Sivagnau juhvantah surabhi-ghrta-dhara'huti-sataih.

Oh, mother who is ever present,
Those who realize the essence,
Of the limitless pleasure of the soul you give,
And who add the seed letter lim of the god of love,
The seed letter Hrim of the goddess Bhuavaneswari,
And the seed letter Srim of the goddess Lakshmi,
Which are the three letter triad, wear the garland of the gem of thoughts,
And offer oblations to the fire in triangle of Shiva,
With the pure scented ghee of the holy cow, Kamadhenu,
Several times and worship you.

34

[Development of Mutual Liking]

Sariram twam sambhoh sasi-mihira-vakshoruha-yugam
Tav'atmanam manye bhagavati nav' atmanam anagham;
Atah seshah seshityayam ubhaya-saadharana taya
Sthitah sambandho vaam samarasa-parananda-parayoh.

Oh goddess supreme,
I always see in my mind's eye,
That your body with sun and moon,
As yours is the body of Shiva,
And his peerless body with nine surrounding moles,
Is your body, my goddess and so the relation of, that which has,
And he who has become the one perfect relation of happiness,
And becomes equal in each of you.

35

[Curing of Tuberculosis]

Manas tvam vyoma tvam marud asi marut saarathir asi
Tvam aastvam bhoomis tvayi parinathayam na hi param;
Tvam eva svatmanam parinamayithum visva-vapusha
Chidanand'aakaram Shiva-yuvati-bhaavena bibhrushe.

Mind you are, Ether you are, Air you are, Fire you are,
Water you are, Earth you are and you are the universe, mother,
There is nothing except you in the world,
But to make believe your form as the universe,
You take the role of wife of Shiva,
And appear before us in the form of ethereal happiness.

36

[Curing of all Diseases]

Tavaagna chakrastham thapana shakthi koti dhyudhidharam,
Param shambhum vande parimilitha -paarswa parachitha
Yamaradhyan bhakthya ravi sasi suchinama vishaye
Niraalokeloke nivasathi hi bhalokha bhuvane

The one who worships Parameshwara,
Who has the luster of billions of moon and sun
And who lives in thine Agna chakra - the holy wheel of order,
And is surrounded by thine two forms,
On both sides would forever live,
In that world where rays of sun and moon do not enter,
But which has its own luster,
And which is beyond the sight of the eye,
But is different from the world we see.

37

[Removal of Bhootha, Pretha, Pisacha and Brahma Rakshasa]

Vishuddhou the shuddha sphatika visadham vyoma janakam
Shivam seve devimapi siva samana vyavasitham
Yayo kaanthya sasi kirana saaroopya sarane
Vidhoo thantha dwarvantha vilamathi chakoriva jagathi

I bow before the Shiva, who is of the pure crystal form,
In thine supremely pure wheel and who creates the principle of ether,
And to you my mother, who has same stream of thought as Him.
I bow before you both, whose moon like light,

Forever removes the darkness of ignorance,
Forever from the mind and which shines like the Chakora* bird,
Playing in the full moon light.

* A mythical bird in Hindu mythology which is supposed to drink moon light.

38

[Curing of Sickness during Childhood]

Samunmeelath samvithkamala makarandhaika rasikam
Bhaje hamsadwandham kimapi mahatham maanasacharam
Yadhalapaa dhashtadasa gunitha vidhyaparinathi
Yadadhathe doshad gunamakhila madhbhaya paya eva

I pray before the swan couple,
Who only enjoy honey from the fully open,
Lotus flowers of knowledge and who swim in the lake,
Which is the mind of great ones and also who can never be described.
From them come the eighteen arts,
And they differentiate the good from the bad,
Like the milk from water.

39

[To see in the Dream what we Think about]

Thava swadhishtane huthavahamadhishtaya niratham
Thameede sarvatha janani mahathim tham cha samayam
Yadhaloke lokan dhahathi mahasi krodha kalithe
Dhayardhra ya drushti sishiramupacharam rachayathi

Mother, think and worship I, of the fire,
In your holy wheel of Swadishtana,
And the Rudra who shines in that fire,
Like the destroying fire of deluge,
And you who shine there as Samaya.
When that angry fire of look of Rudhra,
Burns the world,
Then your look drenches it in mercy,
Which treats and cools it down.

40

[Blessings from Lakshmi, Realization of Good Dreams, not seeing Bad Dreams]

Thatithwantham shakthya thimira paree pandhi sphuranaya
Sphuranna na rathnabharana pareenedwendra dhanusham

Thava syamam megham kamapi manipooraika sharanam
Nisheve varshantham haramihira thaptham thribhuvanam.

I bow before that principle, which is in your wheel of Manipooraka,
Which as Parashakthi shines like the enemy of darkness,
Which is with the streak of lightning,
Which is with the shining jewels of precious stones of lightning,
Which is also black as night, which is burnt by Rudhra like the sun of the
deluge,
And which cools down the three worlds like a strange cloud.

41

[Seeing the Goddess in person and curing of Sexual Diseases]

Thavadhare mole saha samayaya lasyaparaya
Navathmanam manye navarasa maha thandava natam
Ubhabhya Methabhyamudaya vidhi muddhisya dhayaya
Sanadhabyam jagne janaka jananimatha jagathidam.

I pray in your holy wheel of Mooladhara,
You who likes to dance and calls yourself as Samaya,
And that Lord who performs the great vigorous dance,
Which has all the shades of nine emotions.
This world has you both as parents,
Because you in your mercy, wed one another,
To recreate the world,
As the world was destroyed in the grand deluge.

Part-2

Soundarya Lahari [The Waves of Beauty]

[This stanza till the end describes the great mother Shakthi from head to foot. These are supposed to have be composed by Adhi Sankara himself.]

42

[Attracting Everything and Curing Diseases caused by Water]

Gathair manikyatvam gagana-manibhih-sandraghatitham.
Kiritam te haimam himagiri-suthe kirthayathi yah;
Sa nideyascchaya-cchurana-sabalam chandra-sakalam
Dhanuh saunasiram kim iti na nibadhnati dhishanam.

Hey daughter of the ice mountain, he who chooses to describe,
Your crown, bedecked with shining jewels, which are but the transformed
form,

And arranged very close to one another of the twelve holy suns,
Will see the crescent in your crown, in the dazzling light of those jewels,
And think them as a rainbow, which is but the bow of Indra.

43

[Victory over All]

Dhunotu dhvaantam nas tulita-dalit'endivara-vanam
Ghana-snigdha-slakshnam chikura-nikurumbham thava sive;
Yadhiyam saurabhyam sahajamupalabdhum sumanaso
Vasanthyasmin manye vala-madhana-vaati-vitapinam.

Oh, Goddess, who is the consort of Shiva,
Let the darkness of our mind be destroyed,
By the crowning glory on your head,
Which is of like the forest of opened blue lotus flowers,
And which is soft, dense and shines with luster.
I believe my mother that the pretty flowers of Indra's Garden,
Are all forever there to get the natural scent of thine hair.

44

[Curing of all Diseases]

Tanothu kshemam nas tava vadhana-saundarya lahari
Parivaha-sthrotah-saraniriva seemantha-saranih
Vahanti sinduram prabala-kabari-bhara-thimira-
Dvisham brindair bandi-krtham iva navin'arka kiranam;

Oh mother, let the line parting thine hairs, which looks like a canal,
Through which the rushing waves of your beauty ebbs,
And which on both sides imprisons, your Vermillion, which is like a rising sun
By using your hair which is dark like, the platoon of soldiers of the enemy,
Protect us and give us peace.

45

[Blessing of Goddess of Wealth and Utterances becoming a Fact]

Aralaih swabhavyadalikalabha-sasribhiralakaih
Paritham the vakhtram parihasati pankheruha-ruchim;
Dara-smere yasmin dasana-ruchi-kinjalka-ruchire
Sugandhau madhyanti Smara-dahana-chaksur-madhu-lihah.

By nature slightly curled,
And shining like the young honey bees
Your golden thread like hairs surround your golden face.

Your face makes fun of the beauty of the lotus.
And adorned with slightly parted smile,
Showing the tiers of your teeth,
Which are like the white tendrils,
And which are sweetly scented.
Bewitches the eyes of God,
Who burnt the god of love.

46

[Getting Blessed with a Son]

Lalata lavanya-dyuthi-vimalamaabhati tava yath
Dvithiyam tan manye makuta-ghatitham chandra-sakalam;
Viparyasa-nyasad ubhayam api sambhuya cha mithah
Sudhalepa-syutih pareenamati raka-himakarah.

I suspect oh, mother, that your forehead,
Which shines with the beauty of the moon,
Is but an imprisoned half-moon,
By your glorious crown, for if joined opposite
To the inverted half-moon in your crown,
It would give out the nectar like luster,
Of the moon on a full moon day.

47

[Victory in all Efforts]

Bhruvau bhugne kinchit bhuvana-bhaya-bhanga-vyasanini
Tvadhiye nethrabhyam madhukara-ruchibhyam dhrita-gunam;
Dhanur manye savye'tara-kara-grhitam rathipateh
Prakoshte mushtau ca sthagayati nigudha'ntharam ume

Oh Goddess Uma, she who removes fear from the world,
The slightly bent eye brows of yours,
Tied by a hoard of honey bees forming the string,
I feel Resembles the bow of the god of love
Held by his left hand and having hidden middle part,*
Hid by the wrist, and folded fingers.

* The nose jutting in between the eye brows

48

[Removal of Problems created by Nine Planets]

Ahah sute savyam tava nayanam ark'athmakathaya
Triyamam vamam the srujati rajani-nayakataya;

Trithiya the drishtir dhara-dhalita-hemambuja-ruchih
Samadhatte sandhyam divasa-nisayor antara-charim

Right eye of yours is like the sun,
And makes the day,
Left eye of yours is like the moon,
And creates the night,
Thine middle eye,
Which is like the golden lotus bud,
Slightly opened in to a flower,
Makes the dawn and the dusk.

49

[Victory in Everything and Locating of Treasures]

Vishala kalyani sphuta-ruchir ayodhya kuvalayaih
Kripa-dhara-dhara kimapi madhur'a bhogavatika;
Avanthi drishtis the bahu-nagara-vistara-vijaya
Dhruvam tattan-nama-vyavaharana-yogya vijayate

The look from your eyes, Oh goddess
Is all pervasive does good to everyone,
Sparkles everywhere is a beauty that can never be challenged,
Even by blue lily flowers is the source of rain of mercy,
Is sweetness personified is long and pretty,
Is capable of saving devotees, is in the several cities as its victory.
And can be called by several names,
According to which aspect one sees.

50

[Seeing afar and Curing of Small-Pox]

Kavinam sandharbha-sthabaka-makarandh'aika-rasikam
Kataksha-vyakshepa-bhramara-kalabhau-karna-yugalam;
Amunchantau drshtva tava nava-ras'asvada tharalau-
Asuya-samsargadhalika-nayanam kinchid arunam.

Thine two long eyes, Oh goddess,
Are like the two little bees which want to drink the honey,
And extend to the ends with a pretense of side glances,
To thine two ears, which are bent upon drinking the honey,
From the flower bunch of poems.
Presented by your devotees,
And make thine third eye light purple,
With jealousy and envy.

51

[Attracting all People]

Shive sringarardhra tad-ithara-jane kutsana-paraa
Sarosha Gangayam Girisa-charite'vismayavathi;
Har'ahibhyo bhita sarasi-ruha-saubhagya-janani
Sakhishu smera the mayi janani dristih sakaruna

Mother of all universe, the look from your eyes,
Is kind and filled with love, when looking at your Lord,
Is filled with hatred at all other men,
Is filled with anger when looking at Ganga,
The other wife of your Lord,
Is filled with wonder, When hearing the stories of your Lord,
Is filled with fear, when seeing the snakes worn by your Lord,
Is filled with red colour of valour of the pretty lotus fine,
Is filled with jollity, when seeing your friends,
And filled with mercy, when seeing me.

52

[Victory in Love and Curing of Diseases of Ears and Eye]

Gathe karnabhyarnam garutha iva pakshmani dhadhati.
Puraam bhetthus chitta-prasama-rasa-vidhravana-phale;
Ime nethre gothra-dhara-pathi-kulottamsa-kalike
Tav'akarn'akrishta-smara-sara-vilasam kalayathah.

Oh flower bud, who is the head gear,
Of the king of mountains,
Wearing black eye brows above,
Resembling the feathers of eagle,
And determined to destroy peace,
From the mind of he who destroyed the three cities,
Your two eyes elongated up to thine ears,
Enact the arrows of the God of love.

53

[Attracting all the World and Seeing Goddess in Person]

Vibhaktha-traivarnyam vyatkaritha-lila'njanathaya
Vibhati tvan-netra-trithayam idam Isana-dayite;
Punah strashtum devan Druhina-Hari-Rudran uparatan
Rajah sattvam vibhrat thama ithi gunanam trayam iva

Oh Darling of God Shiva, those three eyes of thine,
Coloured in three shades by the eye shades you wear,
To enhance thine beauty wear the three qualities,
Of satvam, rajas and thamas as if to recreate the holy trinity,
Of Vishnu, Brahma and Rudra after they become one with you,
During the final deluge.

54

[Destruction of all sins and Curing of Eye Diseases]

Pavithrikarthum nah pasupathi-paradheena-hridhayae
Daya-mithrair nethrair aruna-dhavalasyama ruchibhih;
Nadah sono ganga tapana-tanay'eti dhruvamamum
Trayanam tirthanam upanayasi sambhedam anagham.

She who has a heart owned by Pasupathi,
Your eyes which are the companions of mercy,
Coloured red, white and black resemble the holy rivers,
Sonabhadra which is red, Ganga which is white,
Yamuna, the daughter of Sun, which is black,
And is the confluence of these holy rivers,
Which remove all sins of the world.
We are certain and sure that you made this meet and join,
To make us, who see you, as holy.

55

[Power to Protect and Curing of Diseases of Kidney]

Nimesh'onmeshabhyam pralayam udayam yaati jagati
Tave'ty ahuh santho Dharani-dhara-raajanya-thanaye;
Tvad-unmeshaj jatham jagad idham asesham pralyatah
Pari-tratham sankhe parihruta-nimeshas tava drusah.

The learned sages tell, Oh daughter of the king of mountain,
That this world of us is created and destroyed,
When you open and shut your soulful eyes.
I believe my mother that you never shut your eyes,
So that this world created by you,
Never, ever faces deluge.

56

[To get freed from Imprisonment and Curing of Eye Diseases]

Tavaparne karne-japa-nayana-paisunya-chakita
Niliyante thoye niyatham animeshah sapharikah;

Iyam cha srir baddhasc-chada-puta-kavaiam kuvalayam
Jahati pratyupe nisi cha vighatayya pravisathi.

Oh, she who is begotten to none,
It is for sure that the black female fish in the stream,
Are afraid to close their eyes fearing that thine long eyes,
Resembling them all would murmur bad about them,
In your ears to which they are close by it is also for sure,
That the Goddess Lakshmi enters the blooming blue Lilly flowers,
Before your eyes close at night and reenter in the morn when they open.

57

[All Round Luck]

Drisa draghiyasya dhara-dhalita-nilotpala-rucha
Dhaviyamsam dhinam snapaya kripaya mam api Sive;
Anenayam dhanyo bhavathi na cha the hanir iyata
Vane va harmye va sama-kara-nipaatho himakarah

She who is the consort of Lord Shiva,
Please bathe me with your merciful look,
From your eyes which are very long,
And have the glitter of slightly opened,
Blue lotus flower divine.
By this look I will become rich with all that is known,
And you do not lose anything whatsoever,
For does not the moon shine alike,
In the forest and palaces great.

58

[Cure from all Diseases and Victory in Love]

Araalam the paali-yugalam aga-rajanya-thanaye
Na kesham adhatte kusuma-shara-kodhanda kuthukam;
Tiraschino yathra sravana-patham ullanghya vilasann-
Apaanga-vyasango disati sara-sandhana-dhisanam

Oh goddess, who is the daughter of king of mountains,
Who will not but believe,
That the two arched ridges between your eyes and ears,
Are the flower bow of the God of Love,
Side glances of your eyes,
Piercing through these spaces,
Makes one wonder as if the arrows have been,
Sent through thine ears.

59

[Attracting Everyone]

Sphurad-ganddabhoga-prathiphalitha-thatanka yugalam
Chatus-chakram manye thava mukham idam manmatha-ratham;
Yam-aruhya druhyaty avani-ratham arkendhu-charanam
Mahaviro marah pramatha-pathaye sajjitavate.

I feel that thine face with the pair of ear studs,
Reflected in thine two mirror like cheeks.
Is the four wheeled Chariot of the God of love.
Perhaps he thought he can win Lord Shiva,
Who was riding in the chariot of earth,
With Sun and moon as wheels,
Because he was riding in this chariot.

60

[Giving Power of Speech to Dumb and Making your Predictions Come True]

Sarasvatyah sukthir amrutha-lahari-kaushala-harih
Pibanthyah Sarvani Sravana-chuluk abhyam aviralam;
Chamathkara-slagha-chalita-sirasah kundala-gano
Jhanatkarais taraih prati-vachanam achashta iva te.

Oh Goddess, who is the consort of Lord Shiva,
Your sweet voice which resembles,
The continuous waves of nectar,
Fills the ear vessels of Saraswathi,
Without break and she shakes her head hither and thither,
And the sound made by her ear studs,
Appear as if they applaud your words.

61

[Victory over Mind and Getting of Wealth]

Asau naasa-vamsas tuhina-girivamsa-dhvajapati
Thvadhiyo nedhiyah phalatu phalam asmakam uchitam;
Vahathy anthar muktah sisira-kara-nisvasa galitham
Samruddhya yat tasam bahir api cha mukta-mani-dharah

Oh Goddess, who is the flag of the clan of Himalayas,
Let your nose which is like a thin bamboo,
Give us the blessings which are apt and near.
I feel mother that you are wearing a rare pearl,
Brought out by your breath,

Through your left nostril,
For your nose is a storehouse,
Of rarest pearls divine.

62

[Good Sleep]

Prakrithya'rakthayas thava sudhati dantha-cchada-ruchaih
Pravakshye saadrisyam janayathu phalam vidhruma-latha;
Na bimbam tad-bimba-prathiphalana-raagad arunitham
Thulam adhya'rodhum katham iva bhilajjetha kalaya.

Oh goddess who has beautiful rows of teeth,
I tried to find a simile to your blood red lips,
And can only imagine the fruit of the coral vine!
The fruits of the red cucurbit hangs its head in shame,
On being compared to your lips,
As it has tried to imitate its colour from you,
And knows that it has failed miserably.

63

[Bewitching All]

Smitha-jyothsna-jalam thava vadana-chandrasya pibatham
Chakoranam asid athi-rasataya chanchu-jadima;
Athas the sithamsor amrtha-laharim amla-ruchayah
Pibanthi svacchhandam nisi nisi bhrusam kaanjika-dhiya.

The Chakora* birds,
Feel that their tongues have been numbed,
By forever drinking, the sweet nectar like light emanating,
From your moon like face and for a change wanted to taste,
The sour rice gruel during the night,
And have started drinking the white rays of the full moon in the sky.
* Mythical birds supposed to drink the moon light

64

[Getting of all Knowledge]

Avishrantam pathyur guna-gana-katha'mridana-japa
Japa-pushpasc-chaya thava janani jihva jayathi saa;
Yad-agrasinayah sphatika-drishad-acchac-chavi mayi
Sarasvathya murthih parinamati manikya-vapusha.

Mother mine the well-known tongue of yours,
Which without rest chants and repeats,
The many goods of your Consort, Shiva,
Is red like the hibiscus flower.
The Goddess of learning Saraswathi,
Sitting at the tip of your tongue,
Though white and sparkling like a crystal,
Turns red like the ruby, because of the colour of your tongue.

65

[Victory and Control over Words]

Rane jithva'daithyan apahrutha-sirastraih kavachibhir
Nivrittais Chandamsa-Tripurahara-nirmalva-vimukhaih;
Visakh'endr'opendraith sasi-visadha-karpura-sakala
Viliyanthe maatas tava vadana-tambula-kabalah.

Oh mother of the world,
The lords Subrahmanya, Vishnu and Indra,
Returning and resting after the war with Asuras.
Have removed their head gear and wearing the iron jackets,
Are not interested in the left over after the worship of Shiva,
Which belongs to Chandikeswara and are swallowing with zest,
The half chewed betel from your holy mouth,
Which has the camphor as white as the moon.

66

[Sweet Words and Mastery in Music]

Vipanchya gayanthi vividham apadhanam Pasupathea
Thvay'arabdhe vakthum chalita-sirasa sadhuvachane;
Tadhiyair madhuryair apalapitha-tantri-kala-ravam
Nijaam vinam vani nichulayati cholena nibhrutham.

Oh mother of all, when you start nodding your head,
Muttering sweetly, good, good, to the Goddess Saraswathi,
When she sings the great stories to you,
Of Pasupathi our lord with the accompaniment of her Veena,
She mutes the Veena by the covering cloth,
So that the strings throwing sweetest music,
Are not put to shame by your voice full of sweetness.

67

[Appearance in Person of the Goddess]

Karagrena sprustam thuhina-girina vatsalathaya
Girisen'odasthama muhur adhara-pan'akulataya;
Kara-grahyam sambhor mukha-mukura-vrintham Giri-sute
Kadham-karam bramas thava chubukam aupamyahitham.

Oh daughter of the mountain,
How can we describe the beauty of your chin,
Which was with affection caressed,
By the tip of his fingers by your father Himavan,
Which was oft lifted by the Lord of the mountain, Shiva,
In a hurry to drink deeply from your lips;
Which was so fit to be touched by his fingers;
Which did not have anything comparable,
And which is the handle of the mirror of your face.

68

[Attracting the King]

Bhujasleshan nithyam Pura-damayituh kantaka-vathi
Tava griva dhatte mukha-kamalanaala-sriyam iyam;
Svatah swetha kaalaagaru-bahula-jambala-malina
Mrinali-lalithyam vahati yadadho hara-lathika.

Your neck appears full of thorns always,
Due to the hairs standing out by the frequent embrace of thy Lord,
Who destroyed the three cities and looks like the beauty of the stalk,
Of your lotus like face the chain of white pearls worn below,
Is dulled by the incense and myrrh,
And the paste of sandal applied there,
And is like the tender stalk dirtied by the bed of mud.

69

[Mastery over Music]

Gale rekhas thisro gathi-gamaka-gith'aika nipune
Vivaha-vyanaddha-praguna-guna-samkhya-prahibhuvah;
Virajanthe nana-vidha-madhura-ragakara-bhuvam
Thrayanam gramanam sthithi-niyama-seemana iva the.

She who is an expert in Gathi, Gamaka and Geetha,*
The three lucky lines on your neck,
Perhaps remind one of the number of the well tied manifold thread,

Tied during your marriage and also remind of the place,
In your pretty neck where originates the three musical notes,
Of Shadja, Madhyama and Gandhara,
* The three major parts of Karnatic Classical music - procedure, undulations and song.

70

[Compensation for Mistakes done to God Shiva]

Mrinali-mridhvinam thava bhuja-lathanam chatastrinam
Chaturbhih saundaryam Sarasija-bhavah stauthi vadanaih;
Nakhebhyah samtrasyan prathama-madhanadandhaka-ripo
Chaturnam sirshanam samam abhaya-hasth'arapana-dhiya.

Brahma, the God born out of Lotus,
Afraid of the nails of Shiva,
Who killed the Asura called Andhaka,
Which has clipped of one of his heads,
Praises with his four faces,
Your four pretty, tender hands,
Resembling the lotus flower stalk,
So that he can ask for protection for his remaining four heads,
By use of your four merciful hands at the same time.

71

[Getting of Wealth]

Nakhanam uddyotai nava-nalina-ragam vihasatham
Karanam te kantim kathaya kathayamah katham Ume;
Kayachid va samyam bhajatu kalaya hanta kamalam
Yadi kridal-lakshmi-charana-tala-laksha-rasa-chanam.

Oh Goddess Uma, you only tell us, how,
How we can describe the shining of your hands,
By the light of your nails,
Which tease the redness of freshly opened lotus?
Perhaps if the red lotus mixes,
With the liquid lac adorning the feet of Lakshmi,
Some resemblance can be seen.

72

[Conquering fear of Darkness, Getting Grace from Goddess and making
slave of Yakshini]

Samam devi skanda dwipa vadana peetham sthanayugam
Thavedham na khedham harathu sathatham prasnutha mukham

Yada loakakhya sankha kulitha hridayo hasa janaka
Swa kumbhou herambha parisrusathi hasthena jhhaddithi

Our Goddess Devi,
Let your two cool breasts,
Which have faces that always,
Give out milk and are simultaneously drunk deeply.
By Skanda and the elephant faced Ganesha,
Destroy all our sorrows seeing them and getting confused,
The Herambha* feels for his two frontal globes,
To see whether they are there,
Making you both laugh.

* Another name for Lord Ganesha

73

[Production of Milk and Redemption]

Amuu theey vakshoja vamrutharasa manikhya kuthupou
Na sadhehaspatho nagapathi pathake manasi na
Pibhanthou thow yasma dhavadhitha bhadusangha rasikou
Kumara vadhyapi dwiradhavadhana krouncha dhalanou

Oh, Victory flag of the king of mountains,
We never have any doubt in our mind,
That your two breasts divine, are the nectar filled pot made of rubies,
For The elephant faced one and he who killed Crownchasura,*
Even today do not know the pleasure of women,
And remain as young children.

* God Subrahmanya

74

[Good Fame]

Bahathyambha sthamberam dhanuja kumbha prakrithibhi
Samaarabhdham muktha mamibhi ramalam haara lathikam
Kuchabhogo bhimbhadara ruchibhi rathna saabhalitham
Prathapa vyamishram puradamayithu keerthimiva thee

Oh mother mine, the center place of your holy breasts,
Wear the glittering chain made out of the pearls,
Recovered from inside the head of Gajasura,
And reflect the redness of your lips,
Resembling the Bimba fruits and are coloured red inside.
You wear the chain with fame, like you wear the fame of our Lord.
Who destroyed the three cities.

75

[Capacity to Write Poems]

Twa stanyam manye dharanidhara kanye hridhayatha
Paya paraabhaara parivahathi saaraswathamiva
Dhayavathya dhattham dravida sisu raaswadhya thava yat
Kaveenam proudana majani kamaniya kavayitha

Oh daughter of the king of mountains,
I feel in my mind that the milk that flows from your breast,
Is really the goddess of learning, Sarswathi,
In the form of a tidal wave of nectar.
For, milk given by you, who is full of mercy,
Made the child of Dravida,*
The king among those great poets,
Whose works stole one's mind.

* The Tamil poet Tirugnana Sambandar who preceded Sankara

76

[Complete Renunciation and Victory in Love]

Hara krodha jwalaavalibhir avaleedena vapusha
Gabhire thee nabhisarasi kruthasangho manasija
Samuthasthou thasmath achalathanaye dhoomalathika
Janastham janithe thava janani romaavalirithi

Oh daughter of the mountain,
The God of love who is the king of the mind,
Being lit by the flame of anger of Shiva,
Immersed himself in the deep pond of thine navel.
The tendril like smoke emanated from there,
And mother, people think,
That this is the line of hair,
That climbs from your navel upwards.

77

[Gaining Micro Sight, Attracting Everyone]

Yadhethath kalindhi thanu thara ngaa kruthi shive
Krushe mahye kinchid janani thawa yadbhathi sudheeyam
Vimardha -dhanyonyam kuchakalasayo -ranthara gatham
Thanu bhootham vyoma pravishadhiva nabhim kuharinim

The mother of universe who is Shiva and Shakthi,
In the narrow part of the middle of your body.

The learned men seem to see a line,
Which is in the shape of a small wave of the river Yamuna,
And which shines and glitters, and appears like the sky,
Made very thin by thine dense colliding breasts,
Entering your cave like navel.

78

[Attracting all the Universe]

Sthiro gangavartha sthana mukula romaa vali latha
Kalaabhalam kundam kusuma sara thejo hutha bhuja
Rathe leelamgaram kimapi thava nabhir giri suthe
Bhila dwaram siddhe rgirisa nayananam vijayathe

Oh daughter of the mountain,
Is your navel a whirl pool in river Ganga,
Which looks very stable or is it the root of the climber,
Of the stream of your hair line, which has two breasts of yours as buds,
Or is it the Homa fire where the fire is the light from cupid,
Or is it the play house of Rathi, the wife of God of love,
Or is it the opening to the cave in which Shiva's tapas gets fulfilled,
I am not able to make up my mind!

79

[Getting Magical Capability and Bewitching all Others]

Nisargha ksheenasya sthana thata bharena klamajusho
Namanmurthe narree thilaka sanakaii -sthrutayatha eva
Chiram thee Madhyasya thruthitha thatini theera tharuna
Samavasthaa sthemno bhavathu kusalam sailathanaye

Oh daughter of the mountain,
You who is the greatest among women,
Long live your pretty hips which look fragile,
Which are by nature tiny,
Which are strained by your heavy breasts,
And hence slightly bent and which look like the tree,
In the eroded banks of a rushing river.

80

[Getting Remarkable Beauty and Becoming Expert in Magic]

Kuchou sadhya swidhya-sthata-ghatitha koorpasabhidurou
Kasnthou dhormule kanaka kalasabhou kalayatha
Thava thrathum bhangadhalamithi valagnam thanubhava
Thridha naddham devi trivali lavalovallibhiriva

Oh Goddess mine,
Placed just below your shoulders,
By Cupid, the God of love tearing your blouse which is attached,
To your body by the sweat,
When you think of the greatness of your Lord,
And resembling pots of Gold,
Your breasts appear to be tied by him,
Securely three times by the three creeper like folds.*
* The three folds on the belly.

81
[Stopping Fire]

Guruthvam vitharam ksithidharapathi paravathy nijaath
Nithambha Dhhachhidhya twayi harana roopena nidhadhe
Athasthe vitherno guruyamasesham vasumathim
Nithambha-praabhara sthagayathi lagutwam nayathi cha

Oh, daughter of the mountain,
Perhaps Himavan, the king of mountains,
Gave readily as dowry to you,
The density and breadth from his bottom,
So that your behinds are broad and dense.
And therefore they both hide all the world,
And make the world light.

82
[Stopping Flood and Getting Powers like Indhra]

Karrendranam sundan kanaka kadhali kaadapatali
Umabhamurubhyam - mubhayamapi nirjithya bhavathi
Savritthabhyam pathyu pranathikatinabham giri suthe
Vidhigne janubhysm vibhudha karikumbha dwayamasi

Oh daughter of the mountain,
Who knows the rules of the Vedas,
Using your two thighs, you have achieved victory over,
The trunks of the elephant,
And the Golden pseudo stem of group of Banana plants,
And achieved victory over frontal globes,
Of Iravatha* the divine elephant,
By your holy round knees, which have become hard,
By repeated prostrations to your lord.
* The elephant on which Indra rides

83

[Stopping of the Army]

Paraa jenu rudhram dwigunasara garbhoy girisuthe
Nishanghou Unghe thee vishamavishikho bhada -maakrutha
Yadagre drishyanthe dasa satra phalaa paadayugali
Nakhagrachadhyan sura makuta sanayika nishitha

Oh daughter of the mountain,
The five arrowed cupid to win, Rudhra your lord has made your legs,
In to an arrow case with ten arrows.
In the end of the case are your two feet,
Studded with ten of your so called nails,
Which are the ten steel tipped arrows,
Sharpened on the crowns of Devas.

84

[Getting Redemption and Entering into another's Body]

Sruthinam murdhano dadhati thava yau sekharathaya
Mama'py etau Matah sirasi dayaya dhehi charanau;
Yayoh paadhyam paathah Pasupathi-jata-juta-thatini
Yayor larksha-lakshmir aruna-Hari-chudamani-ruchih

Oh mother mine,
Be pleased to place your two feet,
Which are the ornaments of the head of Upanishads,
The water which washes them are the river Ganges,
Flowing from Shiva's head,
And the lac paint adorning which,
Have the red luster of the crown of Vishnu,
On my head with mercy.

85

[Removing Fear of Ghosts]

Namo vakam broomo nayana ramaneeeyaya padayo
Thavasmai dwandhaya sphuta ruchi rasalaktha kavathe
Asooyathyantham yadhamihananaaya spruhyathe
Passonamisana pramadhavana kamkhelitharave

We tell our salutations,
To thine two sparkling feet.
Which are most beautiful to the eyes,
And Painted by the juice of red cotton.

We also know well that God of all animals, your consort,
Is very jealous of the asoka trees in the garden,
Which yearn for kick by your feet.

86

[Removing Fear of Ghosts and Victory over Enemies]

Mrisha krithva gothra skhalana matha vailakshya namitham
Lalate bhartharam charana kamala thadayathi thee
Chiradantha salyam dhahanakritha -munmilee thavatha
Thula koti kkana kilikilith -meesana ripuna

In a playful mood, after teasing you,
About you and your family and at a loss to control your love tiff,
When your consort does prostrations,
Your lotus like feet touches his forehead,
And the God of love, the enemy of your Lord, who was burnt,
By the fire from his third eye and was keeping the enmity with your lord,
Like the ever hurting arrow makes sounds like Kili Kili,*
From your belled anklets on the legs.

* Sound of teasing also Sound from anklets

87

[Attracting of Serpents]

Himani-hanthavyam hima-giri-nivas'aika-chaturau
Nisayam nidranam nisi charama-bhaghe cha visadau;
Varam laksmi-pathram sriyam ati srijanthau samayinam
Sarojam thvad-padau janani jayatas chitram iha kim.

Oh mother mine,
The lotus flower rots in snow, but your feet are aces in being in snow,
The lotus flower sleeps at night, but your feet are wakeful night and after
night,
The lotus makes the goddess of wealth Lakshmi live in it,
But your feet gives Lakshmi* to its devotees,
And so your two feet always wins over the lotus,
What is so surprising in this?

* Wealth is also called Lakshmi

88

[Making wild Beasts Obey]

Padham the kirhtinam prapadham apadham Devi vipadham
Katham nitham sadbhih kutina-kamati-karpara-thulam;

Katham vaa bahubhyam upayamana-kaale purabhida
Yad adhaya nyastham drshadi daya-manena manasa.

Oh, Goddess Devi,
How did the poets compare, the foreside of your merciful feet,
Which are the source of fame to your devotees,
And which are not the source of danger to them,
To the hard shell of tortoise, I do not understand.
How did he who destroyed the three cities,
Take them in his hand and place them on hard rock,*
During your marriage?

* A rite in Hindu marriage called Asmarohanam

89

[Getting Rid of all Diseases]

Nakhair naka-sthrinam kara-kamala-samkocha sasibhi
Tarunam dhivyanam hasata iva te chandi charanau;
Phalani svah-sthebhyah kisalaya-karagrena dhadhatam
Daridhrebhyo bhadraam sriyam anisam ahnaya dhadhatau.

Your moon like nails,
Oh mother who killed Chanda, which makes the celestial maidens,
Fold their hands in shame, forever tease your two feet,
Which unlike the holy trees in heaven,
[Which by their leaf bud like hands, give all they wish to the Gods,]
Give the poor people wealth and happiness,
Always and fast.

90

[Cutting of Bad Spells cast]

Dhadhane dinebhyah sriyam anisam asaanusadhrusim
Amandham saundharya-prakara-makarandham vikirathi;
Tav'asmin mandhara-sthabhaka-subhage yatu charane
Nimajjan majjivah karana-charanah sat-charanathaam.

My soul with six organs,
Is similar to the six legged honey bees,
Which dip at your holy feet,
Which are as pretty, As the flower bunch,
Of the Celestial tree,
Which always grant wealth to the poor,
Whenever they wish,
And which without break showers floral honey.

91

[Getting of Land and Getting Riches]

Pada-nyasa-kreeda-parichayam iv'arabdhu-manasah
Skhalanthas the khelam bhavana-kala-hamsa na jahati;
Atas tesham siksham subhaga-mani-manjira-ranitha-
Chchalad achakshanam charana-kamalam charu-charite.

She who has a holy life,
The swans in your house follow you without break,
As if to learn your gait which is like a celestial play.
So thine lotus like feet taking recourse to the musical sound,
Produced by gems in your anklets,
Appears to teach them what they want.

92

[Getting ability to Rule]

Gataas the mancathvam Druhina-Hari-Rudr'eshavara-bhrutah
Sivah svacchac-chaya-ghatita-kapata-pracchada-pata;
Tvadhiyanam bhasaam prati-phalana-rag'arunathaya
Sariri srungaro rasa iva dhrisam dhogdhi kuthukam.

Brahma, Vishnu, Rudhra and Easwara,
Who are the gods, who rule the world, become the four legs of your cot,
So that they are able to serve you always.
Sada Shiva who is white in colour.
Becomes the bed spread on which you sleep,
And appears red, because he reflects your colour.
And to your eyes which are the personification,
Of the feelings of love,
He gives lot of happiness.

93

[Fulfillment of Desires]

Araala kesheshu prakruthi-saralaa manda-hasithe
Sireeshabha chite drushad upala-sobha kucha-thate;
Bhrusam thanvi madhye pruthur urasijh'aroha-vishaye
Jagat trathum sambhor jayahti karuna kaachid aruna.

Her mercy which is beyond.
The mind and words of Our Lord Shiva,
Is forever victorious in the form of Aruna so as to save this world.
That spirit of mercy is in the form of curves in her hairs,

In the form of natural sweetness in her smile.
In the form of pretty tenderness of a flower in her mind,
In the form of firmness of a ruby stone in her breasts,
In the form of thin seductiveness in her hips,
In the form of voluptuousness in her breasts and back.

94

[Getting all Desires]

Kalankah kasthuri rajani-kara-bimbham jalamayam
Kalabhih karpurair marakatha-karandam nibiditam;
Athas thvad-bhogenā prahti-dinam idam riktha-kuharam
Vidhir bhuyo bhuyo nibidayathi nunam thava krithe.

The moon that we know is thine jewel box,
Filled with water of incense, the blackness we see in the moon,
The musk put for thy use in this box,
And the crescents we see of the moon
Is thy canister of emerald full of divine camphor and for sure,
Brahma the creator refills these daily after your use,
So that they are always full.

95

[Getting all Desires]

Pur'arather antah-puram asi thathas thvach-charanayoh
Saparya-maryadha tharala-karananam asulabha;
Thatha hy'ethe neetah sathamukha-mukhah siddhim athulam
Thava dvar'opantha-sthithibhir anim'adyabhir amarah.

You are Leading light of the home of Lord Shiva,
Who destroyed the three cities,
And so coming near you and worshipping at thine feet,
Are not for those with weak mind, Who do not have control of their senses.
And that is why perhaps Indra and other Gods,
Stay outside your gates and attain your sweet self,
By practice of siddhis like Anima.

96

[Attainment of Knowledge and Wealth]

Kalathram vaidhathram kathi kathi bhajante na kavayah
Sriyo devyah ko va na bhavati pathih kairapi dhanaih;
Mahadevam hithva thava sathi sathinam acharam
Kuchabhyam aasangah kuravaka-tharor apyasulabhah.

Many poets reach the Goddess of learning,
The wife of the creator, by composing soulful poems.
Many who search and attain riches,
Are termed as the Lord of the Goddess of wealth.
Oh, first among chaste woman except Lord Shiva your consort.
Your breasts have not even touched,
The holy henna* tree.

* The henna tree is supposed to wish for the embrace of maidens.

97

[Redemption of the Soul]

Giram aahur devim Druhina-gruhinim agaamavidho
Hareh pathnim padhmam Hara-sahacharim adhri-thanayam;
Thuriya kapi thvam dhuradhigama-niseema-mahima
Maha-maya visvam bhramayasi parabrahma mahishi.

Oh, Parashakthi who is one with Parabrahma,
Though those who have learned Vedas,
Call you as Brahma's wife Sarawathi,
Or call you as Vishnu's wife Lakshmi,
Or call you as Shiva's wife Parvathi,
You are the fourth called Maha Maya,
Who gives life to the world,
And have attained all that is to attain.

98

[Mastery over Words]

Kadha kaale mathah kathaya kalith'alakthaka-rasam
Pibheyam vidyarthi thava charana-nirnejana-jalam;
Prakrithya mukhanam api cha kavitha-karanathaya
Kadha dhathe vani-mukha-kamala-thambula-rasatham.

Oh, mother mine,
When shall I, who begs for knowledge
Be able to drink, the nectar like water,
Flowing from your feet, mixed with reddish lac applied there?
When shall that water attain the goodness of saliva mixed with Thambula,*
From the mouth of goddess of learning,
Which made one born as mute into the king of poets?

* Betel leaf, betel nut and lime used for chewing

99

[Attainment of Ultimate Bliss]

Saraswathya lakshmya vidhi hari sapatno viharathe
Rathe pathivrithyam sidhilayathi ramyena vapusha
Chiram jivannehva kshapathi pasu pasa vyathikara
Paranandabhikhyam rasayathi rasam twadjanavaan.

Those who worship thee, oh mother,
Are so learned and so rich,
That even Brahma and Vishnu,
Are jealous of them
They are so handsome,
That even the wife of Cupid, Rathi,
Yearns for them.
He unbound from the ties of this birth,
Always enjoys ecstatic happiness,
And lives for ever.

100

[Attainment of all Occult Powers]

Pradhipa-jvalabhir dhivasa-kara-neerajana-vidhih
Sudha-suthes chandropala-jala-lavair arghya-rachana;
Svakiyair ambhobhih salila-nidhi-sauhitya karanam
Tvadiyabhir vagbhis thava janani vacham stutir iyam.

Oh Goddess who is the source of all words,
This poem which is made of words,
That you only made,
Is like showing the camphor lamp to the Sun,
Is like offering as ablation to the moon,
The water got from the moon stone,
And is like offering water worship,
To the sea.

Svarupa Anusandhana Ashtakam [1]

By Adi Sankara

Translated by S. N. Sastri

This is a short work attributed to Shri Shankara.

1. I am that eternal supreme Brahman which is attained by one whose mind has become pure by the practice of austerities, performance of sacrifices, giving of gifts, and the like, and who has acquired total detachment and rejects everything including even the status of a king as worthless tinsel.
2. Having approached and propitiated a Guru who is compassionate, calm and established in Brahman, one should mentally contemplate one's own real nature. I am that eternal supreme Brahman which such a man of wisdom attains by meditation on the Reality.
3. I am that eternal supreme Brahman which is of the nature of bliss, self-luminous, free from all limitations, unconditioned by the world, attainable only through the mental modification in the form 'I am Brahman' and which is the Fourth (being beyond the three states of waking, dream and deep sleep).
4. I am that eternal supreme Brahman which is beyond the reach of the mind and speech, pure, and ever liberated. The universe appears (as real) because of ignorance of Brahman and disappears as soon as the Self is realized.
5. When the whole universe is negated as 'not this', 'not this', that Infinite Self which shines in the state of samadhi, which is beyond the three states of waking, dream and deep sleep, which is only one, and non-dual, that eternal supreme Brahman I am.
6. By a particle of the bliss of which the entire universe enjoys happiness, because of which shining, everything shines, by the light of which everything else is illumined, that eternal supreme Brahman I am.
7. I am that eternal supreme Brahman which is infinite, all-pervading, devoid of different forms, actionless, auspicious, free from attachment, attainable through the pranava Om, formless, extremely resplendent, and deathless.
8. When a person is immersed in that ocean of bliss the universe which is a play of nescience and the cause of which is that wonderful Brahman does not appear anymore. That eternal supreme Brahman I am.

9. The person who reads this hymn of praise named Svarupanusandhanam with sincerity and devotion or listens to it with an alert mind becomes Vishnu (Brahman) here itself. The Vedas are the authority for this.



Download Link of Svarupanusandhana Ashtakam with Slokas in Devanagari [PDF File]

Svarupa Anusandhana Ashtakam [2]

[Octet on search for our own form]

By Adi Sankara

Translated by P. R. Ramachander

[Here is another great prayer of philosophy from the great Adhi Sankara. I have only given the peripheral meaning and not delved in its interpretation.]

1. Thapo yagna dhaanadhibhi, Sudha budhir,
Virakthe nrupadhe padhe thucha budhyaa,
Parithyajya sarvam yathapnothi thathwam,
Param brahma nithyam thadhevahamasmi.

BY practicing, Penances, Yagnas and charity,
With pure thought and leaving out insignificant thought of even a position of a king
And sacrificing everything, if one adopts philosophy (Principles behind things),
He would permanently own the knowledge of divine Brahman.

2. Dhayalum Gurum Brahmanishtam prasantham,
Samaradhya madhyaa vicharya swaroopam,
Yad aapnothi thathwam nidhidhyasya Vidwan,
Param brahma nithyam thadhevahamasmi.

By worshipping that Guru who is merciful, and peaceful,
And in between thinking about that form of Brahman,
If one who practices profound meditation makes philosophy his own
He would permanently own the knowledge of divine Brahman.

3. Yad Aananda roopam, Prakasa swaroopam,
Nirastha prapancham paricheda heenam,
Aham Brahma vruthaieka gamyam thureeyam,
Param brahma nithyam thadhevahamasmi.

If one with a form of joy and a form of luster,
Casts off this world and he does not have a faint heart,
And he travels towards thureeya* state and expands towards Brahman,
He would permanently own the knowledge of divine Brahman.

* 4th state of soul beyond waking, sleeping and state of dream

4. Yatha jnantho bathi viswam samastham,
Vinashtam cha sadhyo, yad Atma prabotho,
Manovak adheetham Vishudham, Vimuktham,
Param brahma nithyam thadhevahamasmi.

If the entire world appears like only wisdom,
And if one looses it instantly and if One's soul wakes up,
He becomes beyond mind and speech, pure and free,
And would permanently own the knowledge of divine Brahman.

5. Nishedhe, kruthe nethi netheethi vakhyai,
Samadhi sthithaanaam yadabhathi poornam,
Avasthathrya atheetham advaita mekam,
Param brahma nithyam thadhevahamasmi.

Negating by use of "Not this", "Not this",
Being in Samadhi, looking like he is complete,
And if he is beyond normal three states and
Experiences there is no two but only one,
Then he would permanently own the knowledge of divine Brahman.

6. Yad aananda lesai samanandhi viswam,
Yada bhathi sathve thatha bhathi sarvam,
Yadhalokane roopam anyath samastham,
Param brahma nithyam thadhevahamasmi.

If one ceases to be joyous but enjoys the universe,
And seeing the beings concludes that everything is like this,
And is able to see all forms as not different from any other,
Then he would permanently own the knowledge of divine Brahman.

7. Anantham Vibhum nirvikalpam nireeham,
Shivam sanga heenam yadoangara kamyam,
Nirakaram athyujjwalam mruthyuheenam,
Param brahma nithyam thadhevahamasmi.

That Lord without an end free from any differences and free from any desires,
Is Peaceful, without company, desires the state of perfection,
Which is without any shape, greatly lustrous and without death
Then he would permanently own the knowledge of divine Brahman.

8. Yada anantha sindhou nimagna pumaansya,
Tha vidhyaa vilasa samastha prapancha,
Thadhaa na sphurath adbutham yannimitham,
Param brahma nithyam thadhevahamasmi.

That Gentle man who drowns himself in the endless sea,
And has an expert knowledge of the entire universe.
Would not get a feeling a surprise because of that
And he would permanently own the knowledge of divine Brahman.

9. Swaroopa anusandhana roopaam sthuthim ya,
Padeth aadarath bhakthi bhavo manushya,
Srunotheeha va nithyam udyuktha chitho,
Bhaveth Vishnurath raithraiva veda pramanath

This prayer which tries to investigate the form,
If read with devotion and concentration
Or if heard with concentrated active mind,
He would become all pervading and have authority of Veda.
Ithi Sri Paramahansa Parivrarajaka aacharyasta,
Sri Govinda Bhagwath poojya pada Sishyasya,
Srimath Sankara bhagawatha kruthou,
Swaroopaanusandhashtakam sampoornam.

Thus ends the octet on investigation of ones own self which was written by
Sri Sankara Bhagwath Pada, who was the disciple of the honourable Sri
Govinda Bhagawatpada, who was great saint and Guru.

Tattva Bodha

By Adi Sankara

Translated by Charles Johnston

E-Text Source: Advaita Vedanta Library

The Awakening to Reality

I

To the Master, the World-Soul, the Master of seekers for union, obeisance; to the teacher, the giver of wisdom. To fulfill love for those who would be free, this Awakening to Reality is addressed to them.

The Four Perfections

We shall tell of the way of discerning reality, the perfection of freedom, for those who are fitted by possessing the Four Perfections.

What are the Four Perfections?

-- The Discerning between lasting and unlasting things; No Rage for enjoying the fruit of works, either here or there; the Six Graces that follow Peace; and then the Longing to be free.

What is the Discerning between lasting and unlasting things?

-- The one lasting thing is the Eternal; all, apart from it, is unlasting.

What is No Rage?

-- A lack of longing for enjoyments here and in the heaven-world.

What is possession of the Perfections that follow Peace?

-- Peace; Self-Control; Steadiness; Sturdiness; Confidence; Intentness.

What is Peace?

-- A firm hold on emotion.

What is Self-Control?

-- A firm hold on the lust of the eyes and the outward powers.

What is Steadiness?

-- A following out of one's own genius.

What is Sturdiness?

-- A readiness to bear opposing forces, like cold and heat, pleasure and pain.

What is Confidence?

-- Confidence is a reliance on the Voice of the Teacher and Final Wisdom.

What is Intentness?

-- One-pointedness of the imagination.

What is the Longing to be free?

-- It is the longing: "That Freedom may be mine."

The Discerning of Reality

These are the Four Perfections. Through these, men are fitted to discern Reality.

What is the Discerning of Reality?

-- It is this: the Self is real; other than it, all is fancy.

Self, Vestures, Veils, Modes

What is the Self?

-- He who stands apart from the Physical, the Emotional, and the Causal Vestures; who is beyond the five Veils; who is witness of the three Modes; whose own nature is Being, Consciousness, Bliss -- this is the Self.

The Three Vestures

What is the Physical Vesture?

-- Being formed of the five creatures five folded, born through works, it is the house where opposing forces like pleasure and pain are enjoyed; having these six accidents: it is, is born, grows, turns the corner, declines, perishes; such is the Physical Vesture.

What is the Emotional Vesture?

-- Being formed of the five creatures not five folded, born through works, the perfection of the enjoyment of opposing forces like pleasure and pain, existing with its seventeen phases: the five powers of knowing; the five powers of doing; the five lives; emotion, one; the soul, one; this is the Emotional Vesture.

The five powers of knowing are: Hearing, Touch, Sight, Taste, Smell. Hearing's radiation is Space; Touch's, Air; Sight's, the Sun; Smell's, the Twin Physicians; these are the powers of knowing.

Hearing's business is the seizing of sounds; Touch's business, the seizing of contacts; Sight's business, the seizing of forms; Taste's business, the seizing of tastes; Smell's business, the seizing of odors.

The five powers of doing are: Voice, Hands, Feet, Putting-forth, Generating. Voice's radiation is the Tongue of Flame; Hands', the Master; Feet's, the Pervader; Putting-forth's, Death; Generating's, the Lord of Beings; thus the radiations of the powers of doing.

Voice's business is speaking; Hands' business is grasping things; Feet's business is going; Putting-forth's business is removing waste; Generating's business is physical enjoying.

What is the Causal Vesture?

-- Being formed through ineffable, beginningless unwisdom, it is the Substance and Cause of the two Vestures; though unknowing as to its own nature, it is yet in nature unerring; this is the Causal Vesture.

The Three Modes

What are the Three Modes?

-- The Modes of Waking, Dreaming, Dreamlessness.

What is the Mode, Waking?

-- It is where knowledge comes through Hearing and the other knowing powers, whose business is sound and the other perceptions; this is the Waking Mode.

When attributing itself to the Physical Vesture, the Self is called the Pervading.

Then what is the Mode, Dreaming?

-- The world that presents itself in rest, generated by impressions of what has been seen and heard in the Mode, Waking, is the Mode, Dreaming.

When attributing itself to the Emotional Vesture, the Self is called the Radiant.

What then is the Mode, Dreamlessness?

-- The sense that I perceive outwardly nothing at all, that rest is joyfully enjoyed by me, this is the Mode, Dreamlessness.

When attributing itself to the Causal Vesture, the Self is called the Intuitional.

The Five Veils

What are the Five Veils?

-- The Food-formed; the Life-formed; the Emotion-formed; the Knowledge-formed; the Bliss-formed.

What is the Food-formed?

-- Coming into being through the essence of food, getting its growth through the essence of food, in the food-formed world it is again dispersed, this is the Food-formed Veil -- the Physical Vesture.

What is the Life-formed?

-- The Forward-life and the four other Lives, Voice and the four other powers of doing; these are the Life-formed.

What is the Emotion-formed Veil?

-- Emotion, joining itself to the five powers of knowing -- this is the Emotion-formed Veil.

What is the Knowledge-formed?

-- The Soul, joining itself to the five powers of knowing -- this is the Knowledge-formed Veil.

What is the Bliss-formed?

-- This verily is the Substance not quite pure because of the unwisdom that gives birth to the Causal Vesture; in it are founded all joys; this is the Bliss-formed Veil.

Thus the Five Veils.

By saying: "Mine are the lives; mine is emotion; mine is the soul; mine is the wisdom"; these are recognized as possessions. And just as a bracelet, a necklace, a house and such things separated from one's self, are recognized as possessions, so the Five Veils and the Vestures, recognized as possessions, are not the Self (the Possessor).

What then, is the Self?

-- It is that whose own-nature is Being, Consciousness, Bliss.

What is Being?

-- What stands through the Three Times (Present, Past, Future) -- this is Being.

What is Consciousness?

-- The own-nature of Perceiving.

What is Bliss?

-- The own-nature of Joy.

Thus let a man know that the own-nature of his own Self is Being, Consciousness, Bliss.

We shall speak now of the way the four-and-twenty natures are developed.

The Primitive Seven

Dwelling together with the Evolver in glamor, who is the very self of the three potencies: substance, force, and space.

From this glamor, shining ether came forth.

From shining ether, breath came forth.

From breath, fire came forth.

From fire, the waters came forth.

From the waters, earth came forth.

Their Substantial Parts

Now, among these five natures:

From the substantial part of shining ether, the power of hearing came forth.

From the substantial part of breath, the power of touch came forth.

From the substantial part of fire, the power of seeing came forth.

From the substantial part of the waters, the power of taste came forth.

From the substantial part of earth, the power of smelling came forth.

From the united substantial parts of these five natures, the inner powers -- mind, soul, self-assertion, imagination -- came forth.

Mind is the very self of intending and doubting.

Soul is the very self of affirmation.

Self-assertion is the very self of attributing selfhood.

Imagination is the very self of image-making.

The regent of mind is the Moon.

The regent of soul is the Evolver.

The regent of self-assertion is the Transformer.

The regent of imagination is the Pervader.

Their Forceful Parts

Now, among these five natures:

From the forceful part of shining ether, the power of voice came forth.

From the forceful part of breath, the power of handling came forth.

From the forceful part of fire, the power of moving came forth.

From the forceful part of the waters, the power of engendering came forth.

From the forceful part of earth, the power of extruding came forth.

From the united forceful parts of these natures, the five lives -- the upward-life, the forward-life, the uniting-life, the distributing-life, the downward-life -- came forth.

Their Spatial Parts Of these five natures, from their spatial parts, the five-folded five elements come forth.

What is this five-folding?

It is this: taking the spatial parts of the five primitive natures -- one part of each -- these parts are each first divided in two; then one half of each part is left alone, on one side, while the other halves of each are each divided into four. Then to the half of each nature, is joined the fourth of the half [the eighth] of each of the other natures. And thus five-folding is made.

From these five primitive natures, thus five-folded, the physical vesture is formed. Hence the essential unity between the clod and the Evolving Egg.

The Life and the Lord

There is an image of the Eternal, which attributes itself to the vestures, and is called the Life. And this Life, through the power of Nature, regards the Lord as separate from itself.

When wearing the disguise of Unwisdom, the Self is called the Life.

When wearing the disguise of Glamor, the Self is called the Lord.

Thus, through the difference of their disguises, there is an appearance of difference between the Life and the Lord. And as long as this appearance of difference continues, so long will the revolving world of birth and death continue. For this reason the idea of the difference between the Life and the Lord is not to be admitted.

But how can the idea of unity between the self-assertive, little-knowing Life, and the selfless, all-knowing Lord, be accepted, according to the famous words, that thou art; since the genius of these two, the Life and the Lord, is so opposite?

This is not really so; for 'Life attributing itself to the physical and emotional vestures' is only the verbal meaning of thou; while the real meaning of thou is 'pure Consciousness, bare of all disguises, in dreamless life.'

And so 'the Lord full of omniscience and power' is but the verbal meaning of that; while the real meaning of that is 'pure Consciousness stripped of disguises.' Thus there is no contradiction in the unity of the Life and the Lord, since both are pure Consciousness.

The Free-in-Life

And thus all beings in whom the idea of the eternal has been developed, through the words of wisdom and the true Teacher, are Free-in-life.

Who is Free-in-life?

Just as there is the firm belief that 'I am the body,' 'I am a man,' 'I am a priest,' 'I am a serf,' so he who possesses the firm conviction that 'I am neither priest nor serf nor man, but stainless Being, Consciousness, Bliss, the Shining, the inner Master, Shining Wisdom,' and knows this by direct perception, he is Free-in-life.

The Three Modes of Deeds

Thus by the direct knowledge that 'I am the Eternal,' he is freed from all the bonds of his deeds.

How many modes of these 'deeds' are there? If counted as 'deeds to come,' 'deeds accumulated,' and 'deeds entered on,' there are three modes.

The pure and impure deeds that are done by the body of the wise, after wisdom is won, are called 'deeds to come.'

And what of 'deeds accumulated'? The deeds that are waiting to be done, sprung from seeds sown in endless myriads of births, are 'deeds accumulated.'

And what are 'deeds entered on'? The deeds that give joy and sorrow here in the world, in this vesture, are 'deeds entered on.' Through experiencing them they reach cessation; for the using-up of deeds entered on comes through experiencing them. And 'deeds accumulated' reach cessation through wisdom, the very self of certainty that 'I am the Eternal.' 'Deeds to come' also reach cessation through wisdom. For, as water is not bound to the lotus-leaf, so 'deeds to come' are not bound to the wise.

For those who praise and love and honor the wise, to them come the pure 'deeds to come' of the wise. And those who blame and hate and attack the wise, to them come all the unspeakable deeds, whose very self is impurity, of the wise man's 'deeds to come.'

The End

Then the Knower of the Self, crossing over the circling world, even here enjoys the bliss of the Eternal. As the sacred books say: The Knower of the Self crosses over sorrow.

And the sacred traditions say: Whether he leaves his mortal form in Benares or in a dog-keeper's hut, if he has gained wisdom, he is free, his limitations laid aside.

Thus the Awakening to Reality is completed.

Upadesa Sahasri

[Thousand Teachings]

By Adi Sankara

Translated by Swami Jagadananda

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Part-I [Prose]

CHAPTER-I

A METHOD OF ENLIGHTENING THE DISCIPLE

1. We shall now explain a method of teaching the means to liberation for the benefit of those aspirants after liberation who are desirous (of this teaching) and are possessed of faith (in it).

2. That means to liberation, viz., Knowledge, should be explained again and again until it is firmly grasped, to a pure Brahmana disciple who is indifferent to everything that is transitory and achievable through certain means, who has given up the desire for a son, for wealth and for this world and the next, who has adopted the life of a wandering monk and is endowed with control over the mind and senses, with compassion etc., as well as with the qualities of a disciple well-known in the scriptures and who has approached the teacher in the prescribed manner and has been examined in respect of his caste, profession, conduct, learning and parentage.

3. The Sruti also says, A Brahmana after examining those worlds which are the result of Vedic actions should be indifferent to them seeing that nothing eternal can be achieved by means of those actions. Then, with fuel in his hands he should approach a teacher versed in the Vedas and established in Brahman in order to know the Eternal. The learned teacher should correctly explain to that disciple who has self-control and a tranquil mind and has approached him in the prescribed manner, the knowledge of Brahman revealing the imperishable and the eternal Being. For only when knowledge is firmly grasped, it conduces to one's own good and is capable of transmission. This transmission of knowledge is helpful to people, like a boat to one who wants to cross a river. The scriptures too say, although one may give to the teacher this world surrounded by oceans and full of riches, this knowledge is even greater than that. Otherwise there would be no attainment of knowledge. For the Srutis say, A man having a teacher can know Brahman, Knowledge received from a teacher alone (becomes perfect), the teacher is the pilot, Right Knowledge is called in this world a raft, etc. The Smriti also says, Knowledge will be imparted to you etc.

4. When the teacher finds from signs that knowledge has not been grasped (or has been wrongly grasped) by the disciple he should remove the causes of non-comprehension which are: past and present sins, laxity, want of previous firm knowledge of what constitutes the subjects of discrimination between the eternal and the non-eternal, courting popular esteem, vanity of caste etc., and so on, through means contrary to those causes, enjoined by the Srutis and Smritis, viz., avoidance of anger etc., and the vows (Yama) consisting of non-injury etc., also the rules of conduct that are not inconsistent with knowledge.

5. He should also thoroughly impress upon the disciple qualities like humility, which are the means to knowledge.

6. The teacher is one who is endowed with the power of furnishing arguments pro and con, of understanding questions and remembering them, who possesses tranquility, self-control, compassion and a desire to help others, who is versed in the scriptures and unattached to enjoyments both seen and unseen, who has renounced the means to all kinds of actions, who is a knower of Brahman and is established in it, who is never a transgressor of the rules of conduct and who is devoid of shortcomings such as ostentation, pride, deceit, cunning, jugglery, jealousy, falsehood, egotism and attachment. He has the sole aim of helping others and a desire to impart the knowledge of Brahman only. He should first of all teach the Sruti texts establishing the oneness of the self with Brahman such as, My child, in the beginning it (the universe) was Existence only, one alone without a second, Where one sees nothing else All this is but the Self, In the beginning all this was but the one Self and All this is verily Brahman.

7-8. After teaching these he should teach the definition of Brahman through such Sruti texts as The self, devoid of sins, The Brahman that is immediate and direct, That which is beyond hunger and thirst, Not-this, not-this, Neither gross nor subtle, This Self is not-this, It is the Seer Itself unseen, Knowledge-Bliss, Existence-Knowledge-Infinite, Imperceptible, bodiless, That great unborn Self, Without the vital force and the mind, Unborn, comprising the interior and exterior, Consisting of knowledge only, Without interior or exterior, It is verily beyond what is known as also what is unknown and called Akasa (the self-effulgent One); and also through such Smriti texts as the following: It is neither born nor dies, It is not affected by anybody's sins, Just as air is always in the ether, The individual Self should be regarded as the universal one, It is called neither existent nor non-existent, As the Self is beginningless and devoid of qualities, The same in all beings and The Supreme Being is different - all these support the definition given by the Srutis and prove that the innermost Self is beyond transmigratory existence and that it is not different from Brahman, the all-comprehensive principle.

9. The disciple who has thus learnt the definition of the inner Self from the Srutis and the Smritis and is eager to cross the ocean of transmigratory existence is asked, who are you, my child?

10-11. If he says, I am the son of a Brahmana belonging to such and such a lineage; I was a student or a householder and am now a wandering monk anxious to cross the ocean of transmigratory existence infested with the terrible sharks of birth and death, the teacher should say, My child, how do you desire to go beyond transmigratory existence as your body will be eaten up by birds or will turn into earth even here when you die? For, burnt to ashes on this side of the river, you cannot cross to the other side.

12-13. If he says, I am different from the body, the body is born and it dies; it is eaten up by birds, is destroyed by weapons, fire etc., and suffers from diseases and the like. I have entered it, like a bird its nest, on account of merit and demerit accruing from acts done by myself and like a bird going to another nest when the previous one is destroyed I shall enter into different bodies again and again as a result of merits and demerits when the present body is gone. Thus in this beginningless world on account of my own actions I have been giving up successive bodies assumed among gods, men, animals and the denizens of hell and assuming ever new ones. I have in this way been made to go round and round in the cycle of endless births and deaths, as in a Persian wheel by my past actions and having in the course of time obtained the present body I have got tired of this going round and round in the wheel of transmigration and have come to you, Sir, to put an end to this rotation. I am, therefore, always different from the body. It is bodies that come and go, like clothes on a person, the teacher would reply, you have spoken well. You see a right. Why then did you wrongly say, "I am the son of a Brahmana belonging to such and such a lineage, I was a student or a householder and am now a wandering monk?"

14-15. If the disciple says, How did I speak wrongly, Sir?, the teacher would reply, Because by your statement, "I am the son of a Brahmana belonging to such and such a lineage etc.," you identified with the Self devoid of birth, lineage and purificatory ceremonies, the body possessed of them that are different (from the Self).

16-17. If he asks, How is the body possessed of the diversities of birth, lineage and purificatory ceremonies (different from the Self) and how am I devoid of them?, the teacher would say, Listen, my child, how this body is different from you and is possessed of birth, lineage and sanctifying ceremonies and how you are free from these. Speaking this he will remind the disciple saying, You should remember, my child, you have been told about the innermost Self which is the Self of all, with its characteristics as described by the Srutis such as "This was existence, my child" etc., as also the Smritis and you should remember these characteristics also.

18. The teacher should say to the disciple who has remembered the definition of the Self, That which is called Akasa (the self-effulgent one) which is distinct from name and form, bodiless and defined as not gross etc., and as free from sins and so on, which is untouched by all transmigratory conditions, "The Brahman that is immediate and direct", "The innermost Self", "The unseen seer, the unheard listener, the unthought thinker, the unknown knower", which is of the nature of eternal knowledge, without interior or exterior, consisting only of knowledge, all-pervading like the ether and of infinite power - that Self of all, devoid of hunger etc., as also of appearance and disappearance, is, by virtue of Its inscrutable power, the cause of the manifestation of unmanifested name and form which abide in the Self through Its very presence, but are different from It, which are the seed of the universe, are describable neither as identical with It nor different from It and are cognized by It alone.

19. That name and form though originally, unmanifested, took the name and form of ether as they were manifested from that Self. This element called the ether thus arose out of the supreme Self, like the dirt called foam coming out of transparent water. Foam is neither water nor absolutely different from it. For it is never seen apart from water. But water is clear and different from the foam which is of the nature of dirt. Similarly, the Supreme Self, which is pure and transparent, is different from name and form, which stand for foam. These - corresponding to the foam - having originally been unmanifest, took the name and form of the ether as they were manifested.

20. Name and form, as they became still grosser in the course of manifestation, assumed the form of air. From that again they became fire, from that water and thence earth. In this order the preceding elements penetrated the succeeding ones and the five gross elements ending with earth came into existence. Earth, therefore, possesses the qualities of all the five gross elements. From earth, compounded of all five great elements, herbs such as paddy and barley are produced. From these, after they are eaten, are formed blood and the seed of women and men respectively. These two ingredients drawn out, as by a churning rod, by lust springing from ignorance and sanctified by Mantras, are placed in the womb at the proper time. Through the infiltration of the sustaining fluids of the mother's body, it develops into an embryo and is delivered at the ninth or tenth month.

21. It is born, or is possessed of a form and a name and is purified by means of Mantras relating to natal and other ceremonies. Sanctified again by the ceremony of investiture with the holy thread, it gets the appellation of a student. The same body is designated a house-holder when it undergoes the sacrament of being joined to a wife. That again is called a recluse when it undergoes the ceremonies pertaining to retirement into the forest. And it becomes known as a wandering monk when it performs the ceremonies

leading to the renunciation of all activities. Thus the body which has birth, lineage and purificatory ceremonies different (from the Self) is different from you.

22. That the mind and the senses are also of the nature of name and form is known from the Sruti, "The mind, my child, consists of food".

23. You said, "How am I devoid of birth, lineage and sanctifying ceremonies which are different (from the Self)?" Listen. The same one who is the cause of the manifestation of name and form and who is devoid of all connection with sanctifying ceremonies, evolved name and form, created this body and entered into it (which is but name and form) - who is Himself the unseen Seer, the unheard Listener, the unthought Thinker, the unknown Knower as stated in the Sruti text, "(I know) who creates names and forms and remains speaking." There are thousands of Sruti texts conveying the same meaning, for instance, "He created and entered into it", "Entering into them He rules all creatures". "He, the Self, has entered into these bodies", "This is your Self". "Opening this very suture of the skull He got in by that door", "This Self is concealed in all beings", "That Divinity thought - let Me enter into these three deities."

24. Smriti texts too elucidate the same truth; for example, "All gods verily are the Self", "The Self in the city of nine gates", "Know the individual Self to be Myself", "The same in all beings", "The witness and approver", "The Supreme Being is different", "Residing in all bodies but Itself devoid of any", and so on. Therefore it is established that you are without any connection with birth, lineage and sanctifying ceremonies.

25. If he says, I am in bondage, liable to transmigration, ignorant, (sometimes) happy, (sometimes) unhappy and am entirely different from Him; He, the shining One, who is dissimilar in nature to me and is beyond transmigratory existence, is also different from me; I want to worship Him through the actions pertaining to my caste and order of life by making presents and offerings to Him and also by making salutations and the like. I am eager to cross the ocean of the world in this way. So how am I He Himself?

26. The teacher should say, "You ought not, my child, regard it so; because a doctrine of difference is forbidden." In reply to the question, why is it forbidden, the following other Sruti texts may be cited: He who knows "that Brahman is one and I am another" does not know (Brahman), He who regards the Brahmanical caste as different from himself is rejected by that caste. He who perceives diversity in Brahman goes from death to death, and so on.

27. These Srutis show that transmigratory existence is the sure result of the acceptance of (the reality of) difference.

28. That, on the other hand, liberation results from the acceptance of (the reality of) non-difference is borne out by thousands of Srutis; for example, after teaching that the individual Self is not different from the Supreme One, in the text, That is the Self, thou art That, and after saying, A man who has a teacher knows Brahman, the Srutis prove liberation to be the result of the knowledge of (the reality of) non-difference only, by saying, "A knower of Brahman has to wait only so long as he is not merged in Brahman". That transmigratory existence comes to an absolute cessation, (in the case of one who speaks the truth that difference has no real existence), is illustrated by the example of one who was not a thief and did not get burnt (by grasping a heated hatchet); and that one, speaking what is not true (i.e., the reality of difference), continues to be in the mundane condition, is illustrated by the example of a thief who got burnt.

29. The Sruti text commencing with "Whatever these creatures are here, whether a tiger or" etc., and similar other texts, after asserting that "One becomes one's own master (i.e., Brahman)" by the knowledge of (the reality of) non-difference, show that one continues to remain in the transmigratory condition in the opposite case as the result of the acceptance of (the reality of) difference, saying, "Knowing differently from this they get other beings for their masters and reside in perishable regions". Such statements are found in every branch of the Veda. It was, therefore, certainly wrong on your part to say that you were the son of a Brahmana, that you belonged to such and such a lineage, that you were subject to transmigration and that you were different from the Supreme Self.

30. Therefore, on account of the rebuttal of the perception of duality, it should be understood that, on the knowledge of one's identity with the Supreme Self, the undertaking of religious rites which have the notion of duality for their province and the assumption of Yajnopavita etc., which are the means to their performance, are forbidden. For these rites and Yajnopavita etc., which are their means, are inconsistent with the knowledge of one's identity with the Supreme Self. It is only on those people that refer classes and orders of life etc., to the Self that Vedic actions and Yajnopavita etc., which are their means, are enjoined and not on those who have acquired the knowledge of their identity with the Supreme Self. That one is other than Brahman is due only on account of the perception of difference.

31. If Vedic rites were to be performed and not meant to be renounced, the Sruti would neither have declared the identity of oneself with the Supreme Self unrelated to those rites, their means, castes, orders of life, etc., which are the conditions of Vedic actions, in unambiguous sentences like "That is

the Self, thou art That;" nor would it have condemned the acceptance of (the reality of) difference in clauses such as "It is the eternal glory of the knower of Brahman", "Untouched by virtue, untouched by sin", and "Here a thief is no thief", etc.

32. The Srutis would not have stated that the essential nature of the Self was in no way connected with Vedic rites and conditions required by them such as a particular class and the rest, if they did not intend that those rites and Yajnopavita etc., their means, should be given up. Therefore, Vedic actions which are incompatible with the knowledge of the identity of oneself with the Supreme Self, should be renounced together with their means by one who aspires after liberation; and it should be known that the Self is no other than Brahman as defined in the Srutis.

33. If he says, the pain on account of burns or cuts in the body and the misery caused by hunger and the like, Sir, are distinctly perceived to be in me. The Supreme Self is known in all the Srutis and the Smritis to be "free from sin, old age, death, grief, hunger, thirst, etc. and devoid of smell and taste". How can I who am different from Him and possess so many phenomenal attributes, possibly accept the Supreme Self as myself, and myself, a transmigratory being, as the Supreme Self? I may then very well admit that fire is cool! Why should I, a man of the world entitled to accomplish all prosperity in this world and in the next and realise the supreme end of life, i.e., liberation, give up the actions producing those results and Yajnopavita etc., their accessories?

34. The teacher should say to him, "It was not right for you to say, "I directly perceive the pain in me when my body gets cuts or burns". Why? Because the pain due to cuts or burns, perceived in the body, the object of the perception of the perceiver like a tree burnt or cut, must have the same location as the burns etc. People point out pain caused by burns and the like to be in that place where they occur but not in the perceiver. How? For, on being asked where one's pain lies, one says, "I have pain in the head, in the chest or in the stomach." Thus one points out pain in that place where burns or cuts occur, but never in the perceiver. If pain or its causes viz., burns or cuts, were in the perceiver, then one would have pointed out the perceiver to be the seat of the pain, like the parts of the body, the seats of the burns or cuts.

35. Moreover, (if it were in the Self) the pain could not be perceived by the Self like the colour of the eye by the same eye. Therefore, as it is perceived to have the same seat as burns, cuts and the like, pain must be an object of perception like them. Since it is an effect, it must have a receptacle like that in which rice is cooked. The impressions of pain must have the same seat as pain itself. As they are perceived during the time when memory is possible

(i.e., in waking and dream, and not in deep sleep), these impressions must have the same location as pain. The aversion to cuts, burns and the like, the causes of pain, must also have the same seat as the impressions (of pain). It is therefore said, "Desire, aversion and fear have a seat common with that of the impressions of colours. As they have for their seat the intellect, the knower, the Self, is always pure and devoid of fear".

36. "What is then the locus of the impressions of colours and the rest?" "The same as that of lust etc.," "Where again are lust etc.?" "They are in the intellect (and nowhere else) according to the Sruti - lust, deliberation, doubt". "The impressions of colours and so forth are also there (and nowhere else) according to the Sruti. - what is the seat of colours? The intellect". That desire, aversion and the like are the attributes of the embodiment, the object and not the Self, is known from the Srutis "Desires that are in the intellect", "For he is then beyond all the woes of his heart (intellect)". "Because It is unattached", "Its form untouched by desires" and from Smritis such as "It is said to be changeless", "Because It is beginningless and without attributes" and so on. Therefore (it is concluded that) impurity pertains to the object and not to the Self.

37-38. Therefore you are not different from the supreme Self in as much as you are devoid of impurities such as the connection with the impressions of colours and the like. As there is no contradiction to perceptual evidence etc., the supreme Self should be accepted as oneself according to the Srutis. "It knew the pure Self to be Brahman", "It should be regarded as homogeneous", "It is I that am below", "It is the Self that is below", "He knows everything to be the Self", "When everything becomes the Self", "All this verily is the Self", "He is without parts", "Without the interior and exterior", "Unborn, comprising the interior and exterior", "All this verily is Brahman", "It entered through this door", "The names of pure knowledge", "Existence, Knowledge, Infinite Brahman", "From It", "It created and entered it", "The shining One without a second concealed in all beings and all-pervading", "In all bodies Itself bodiless", "It is not born and does not die", "(Knowing) dream and waking, He is my Self, thus one should know", "Who (knows) all beings," "It moves and moves not", knowing It, one becomes worthy of being worshipped, "It and nothing but It is fire", "I became Manu and the sun", "Entering into them He rules all creatures", "Existence only, my child," "That is real, That is the Self, thou art That".

It is established that you, the Self, are the supreme Brahman, the One only and devoid of every phenomenal attribute, from the Smritis also such as "All beings are the body of One who resides in the hearts of all," "Gods are verily the Self", "In the city of nine gates", "The same in all beings", "In a Brahmana wise and courteous", "Undivided in things divided and "All this verily is Vasudeva (the Self)."

39. If he says, If, Sir, the Self is "Without interior or exterior", "Comprising interior and exterior, unborn", "Whole", "Pure consciousness only" like a lump of salt, devoid of all the various forms, and of a homogeneous nature like the ether, what is it that is observed in ordinary usage and revealed in Srutis and Smritis as what is to be accomplished, its (appropriate) means and its accomplisners and is made the subject-matter of contention among hundreds of rival disputants holding different views?

40. The teacher should say, whatever is observed (in this world) or learnt from the Srutis (regarding the next world) are products of Ignorance. But in reality there is only One, the Self, who appears to be many to deluded vision, like the moon appearing more than one to eyes affected by amaurosis. That duality is the product of Ignorance follows from the reasonableness of the condemnation by the Srutis of the acceptance of (the reality of) difference such as "When there is something else as it were", "When there is duality as it were, one sees another", "He goes from death to death", "And where one sees something else, hears something else, cognizes something else, that is finite and that which is finite is mortal", "Modifications (i.e., effects e.g., an earthen jar) being only names, have for their support words only, it is earth alone (i.e., the cause) that is real" and "He is one, I am another". The same thing follows from the Srutis teaching unity, for example, "One only without a second", "When the knower of Brahman" and "what delusion or grief is there?"

41. If it be so, Sir, why do the Srutis speak of diverse ends to be attained, their means and so forth, as also the evolution and the dissolution of the universe?

42. The answer to your question is this: Having acquired (having identified himself with) the various things such as the body and the rest, considering the Self to be connected with what is desirable and what is undesirable and so on, though eager to attain the desirable and avoid the undesirable by appropriate means - for without certain means nothing can be accomplished - an ignorant man cannot discriminate between the means to the realisation of what is (really) desirable for him and the means to the avoidance of what is undesirable. It is the gradual removal of this ignorance that is the aim of the scriptures; but not the enunciation of (the reality of) the difference of the end, means and so on. For, it is this very difference that constitutes this undesirable transmigratory existence. The scriptures, therefore, root out the ignorance constituting this (false) conception of difference which is the cause of phenomenal existence by giving reasons for the oneness of the evolution, dissolution, etc., of the universe.

43. When ignorance is uprooted with the aid of the Sruti, Smriti and reasoning, the one-pointed intellect of the seer of the supreme Truth becomes established in the one Self which is of the nature of pure Consciousness like a (homogeneous) lump of salt, all-pervading like the ether, which is without the interior and exterior, unborn and is within and without. Even the slightest taint of impurity due to the diversity of ends, means, evolution, dissolution and the rest is, therefore, not reasonable.

44. One who is eager to realise this right knowledge spoken of in the Sruti should rise above the desire for a son, wealth and this world and the next which are described in a five-fold manner and are the outcome of a false reference to the Self, of castes, orders of life and so on. As this reference is contradictory to right knowledge, it is intelligible why reasons are given regarding the prohibition of the acceptance of (the reality of) difference. For when the knowledge that the one non-dual Self is beyond phenomenal existence is generated by the scriptures and reasoning, there cannot exist side by side with it a knowledge contrary to it. None can think of chillness in fire or immortality and freedom from old age in regard to the (perishable) body. One, therefore, who is eager to be established in the knowledge of the Reality should give up all actions with Yajnopavita and the rest, their accessories, which are the effects of ignorance.

HERE ENDS A METHOD OF ENLIGHTENING THE DISCIPLE.

CHAPTER-II

THE KNOWLEDGE OF THE CHANGELESS AND NON-DUAL SELF

45. A certain Brahmacharin, tired of the transmigratory existence consisting of birth and death and aspiring after liberation, approached in the prescribed manner a Knower of Brahman established in It and sitting at ease and said, How can I, Sir, be liberated from this transmigratory existence? Conscious of the body, the senses and their objects, I feel pain in the state of waking and also in the state of dream again and again after intervals of rest in deep sleep experienced by me. Is this my own nature or is it causal, I being of a different nature? If it be my own nature, I can have no hope of liberation as one's own nature cannot be got rid of. But if it be causal, liberation from it may be possible by removing the cause.

46. The teacher said to him, Listen, my child, it is not your nature but causal.

47. Told thus the disciple said, "What is the cause? What will bring it to an end and what is my nature? That cause being brought to an end, there will be the absence of the effect and I shall come by my own nature, just like a patient who gets back the normal condition (of his health) when the cause of his disease is removed.

48. The teacher said the cause is ignorance; Knowledge brings it to an end. When Ignorance, the cause, will be removed, you will be liberated from the transmigratory existence consisting of birth and death. You will never again feel pain in the states of waking and dream.

49. The disciple said what is that Ignorance? What is its seat? (What is its object?) And what is Knowledge by means of which I may come by my own nature?

50. The teacher said, you are the non-transmigratory Supreme Self, but you wrongly think that you are one liable to transmigration. (Similarly), not being an agent or an experiencer you wrongly consider yourself to be so. Again, you are eternal but mistake yourself to be non-eternal. That is Ignorance.

51. The disciple said, though eternal, I am not the Supreme Self. My Nature is one of transmigratory existence consisting of agency and experiencing of its results, as it is known by evidences such as sense-perception etc. It is not due to Ignorance. For it cannot have the innermost Self for its object. Ignorance consists of the superimposition of the qualities of one thing on another e.g., well-known silver on well-known mother-of-pearl or a well-known human being on a (well-known) trunk of a tree and vice versa. An unknown thing cannot be superimposed on a known one and vice versa. The non-Self cannot be superimposed on the Self, for it is not known. Similarly, the Self cannot be superimposed on the non-Self for the very same reason.

52. The teacher said to him, It is not so. There are exceptions. For, my child, there cannot be a rule that it is only well-known things that are superimposed on other well-known things, for we meet with the superimposition of certain things on the Self. Fairness and blackness, the properties of the body, are superimposed on the Self which is the object of the consciousness "I", and the same Self is superimposed on the body.

53. The disciple said, In that case the Self must be well-known owing to its being the object of the consciousness "I". The body also must be well-known, for it is spoken of as "this" (body). When this is so, it is a case of mutual superimposition of the well-known body and the well-known Self, like that of a human being and the trunk of a tree or that of silver and mother-of-pearl. (There is, therefore, no exception here). So what is the peculiarity with reference to which you said that there could not be a rule that mutual superimposition was possible of two well-known things only?

54. The teacher said, Listen. It is true that the Self and the body are well-known, but they are not well-known to all people to be objects of different knowledge, like a human being and a trunk of tree. (Question): How are they known then? (Reply): (They are always known) to be the objects of an

undifferentiated knowledge. For, no one knows them to be the objects of different knowledge saying, "This is the body" and "This is the Self". It is for this reason that people are deluded about the nature of the Self and of the non-Self and say, "The Self is of this nature" and "It is not of this nature". It was this peculiarity with reference to which I said that there was no such rule (viz., only well-known things could be superimposed on each other).

55. Disciple: Whatever is superimposed through Ignorance on anything else is found to be non-existent in that thing, e.g., silver in mother-of-pearl, a human being in the trunk of a tree, a snake in a rope and the form of a frying pan and blueness in the sky. Similarly, both the body and the Self, always the objects of an undifferentiated knowledge, would be non-existent in each other if they were mutually superimposed. Just as silver etc., superimposed on mother-of-pearl and other things and vice versa are always absolutely non-existent. Likewise, the Self and the non-Self would both be non-existent if they were similarly superimposed on each other through Ignorance. But that is not desirable as it is the position of the Nihilists. If, instead of a mutual superimposition the body (alone) is superimposed through Ignorance on the Self, the body will be non-existent in the existing Self. That is also not desirable. For it contradicts sense-perception etc. Therefore the body and the Self are not mutually superimposed due to Ignorance. (If they are not superimposed) what then? They are always in the relation of conjunction with each other like pillars and bamboos.

56. Teacher: It is not so. For in that case there arises the possibility of the Self existing for the benefit of another and being non-eternal. The Self, if in contact with the body, would be existing for the benefit of another and be non-eternal like the combination of pillars and bamboos. Moreover, the Self, supposed by other philosophers to be conjoined with the body, must have an existence for the sake of another. It is, therefore, concluded that devoid of contact with the body the Self is eternal and characteristically different from it.

57. Disciple: The objections that the Self as the body only is non-existent, non-eternal and so on hold good if the Self which is not conjoined with the body were superimposed on it. The body would then be without a Self and so the Nihilist position comes in.

58. Teacher: No. (You are not right). For we admit that, like the ether, the Self is by nature free from contact with anything. Just as things are not bereft of the ether though it is not in contact with them, so, the body etc., are not devoid of the Self though It is not in contact with them. Therefore the objection of the Nihilist position coming in does not arise.

59. It is not a fact that the absolute non-existence of the body contradicts sense-perception etc., inasmuch as the existence of the body in the Self is not known by these evidences. The body is not known to exist in the Self by perception etc., like a plum in a hole, ghee in milk, oil in sesame or a picture painted on a wall. There is, therefore, no contradiction to sense-perception etc.

60. Disciple: How can then there be the superimposition of the body etc., on the Self which is not known by sense-perception etc., and that of the Self on the body?

61. Teacher: It is not a (valid) objection. For the Self is naturally well-known. As we see the form of a frying pan and blueness superimposed on the sky, there cannot be a rule that it is things known occasionally only on which superimposition is possible and not on things always known.

62. Disciple: Sir, is the mutual superimposition of the body and the Self-made by the combination of the body etc., or by the Self?

63. The teacher said, does it matter if it be made by the one or the other?

64. Questioned thus the disciple said, if I were only a combination of the body etc., I would be non-conscious and would exist for the sake of another only. Therefore the mutual superimposition of the body and the Self could not be made by me. If on the other hand, I were the Self I would be characteristically different from the combination of the body etc., would be conscious and, therefore, would exist entirely for myself. So it is I, a conscious being, who make that superimposition, the root of all evils, on the Self.

65. Thus told, the teacher said, do not make any superimposition, if you know it to be the root of all evils.

66. Disciple: Sir, I cannot but make it, I am not independent. I am made to act by someone else.

67. Teacher: Then you do not exist for yourself as you are non-conscious. That by which you are made to act like one dependent on another is conscious and exists for itself. You are only a combination (of the body and other things).

68. Disciple: How am I conscious of pain and pleasure and also of what you say, if I be non-conscious?

69. Teacher: Are you different from the consciousness of pain and pleasure and from what I say or not?

70. The disciple said, It is not a fact that I am not different from them. For I know them to be objects of my knowledge like jars and other things. If I were not different, I could not know them. But I know them; so I am different. If I were not different, the modifications of the mind called pain and pleasure and the words spoken by you would exist for themselves. But that is not reasonable. For pleasure and pain produced by sandal paste and a thorn respectively and also the use of a jar are not for their own sake. Therefore the purposes served by sandal paste etc., are for the sake of me who am their knower. I am different from them as I know all things pervaded by the intellect.

71. The teacher said to him, as you are possessed of consciousness, you exist for yourself and are not made to act by anyone else. For an independent conscious being is not made to act by another as it is not reasonable that one possessed of consciousness exists for the sake of another possessing consciousness, both being of the same nature like the lights of two lamps. Nor does one possessed of consciousness exist for the sake of another having no consciousness; for it is not possible that a thing exists for itself for the very fact that it is non-conscious. Nor again is it seen that two non-conscious things exist for each other, as wood and a wall do not serve each other's purpose.

72. Disciple: But it may be said that the servant and the master are seen to serve each other's purpose though they are equally possessed of consciousness.

73. Teacher: It is not so. For I speak of consciousness belonging to you like heat and light to fire. It is for this reason that I cited the example of the lights of two lamps. Therefore, as changeless and eternal consciousness, like the heat and light of fire, you know everything presented to your intellect. Thus when you always know the Self to be without any attribute, why did you say, "I experience pain and pleasure again and again during the states of waking and dream after intervals of rest in deep sleep?" And why did you say, "Is it my own nature or causal?" Has this delusion vanished or not?

74. To this, the disciple replied, the delusion, Sir, is gone by your grace; but I have doubts about the changeless nature which, you say, pertains to me.

Teacher: What doubts?

Disciple: Sound etc., do not exist independently as they are non-conscious. But they come into existence when there arise in the mind modifications resembling sound and so on. It is impossible that these modifications should have an independent existence as they are exclusive of one another as regards their special characteristics (of resembling sound etc.,) and appear to be blue, yellow, etc. (So sound etc., are not the same as mental modifications). It is therefore inferred that these modifications are caused by

external objects. So it is proved that modifications resemble sound etc., objects existing externally. Similarly, these different modifications of the mind also are combinations and therefore non-conscious. So, not existing for their own sake they, like sound etc., exist only when known by one different from them. Though the Self is not a combination, It consists of Consciousness and exists for Its own sake; It is the knower of the mental modifications appearing to be blue, yellow and so on. It must, therefore, be of a changeful nature. Hence is the doubt about the changeless nature of the Self.

75. The teacher said to him, your doubt is not justifiable. For you, the Self, are proved to be free from change and therefore perpetually the same on the ground that all the modifications of the mind without a single exception are (simultaneously) known by you. You regard this knowledge of all the modifications which is the reason for the above inference as that for your doubt. If you were changeful like the mind or the senses (which pervade their objects one after another), you would not simultaneously know all the mental modifications, the objects of your knowledge. Nor are you aware of a portion only of the objects of your knowledge (at a time). You are, therefore, absolutely changeless.

76. The disciple said, Knowledge is the meaning of a root and therefore surely consists of a change; and the Knower (as you say) is of a changeless nature. This is a contradiction.

77. Teacher: It is not so. For the word knowledge is used only in a secondary sense to mean a change called an action, the meaning of a root. A modification of the intellect called an action ends in a result in itself which is the reflection of Knowledge, the Self. It is for this reason that this modification is called knowledge in a secondary sense, just as the action of cutting a thing in two is secondarily called its separation in two which is the ultimate result of the action of cutting the thing.

78. Being told thus, the disciple said, Sir, the example cited by you cannot prove that I am changeless.

Teacher: How?

Disciple: For, just as the ultimate separation (into two) is used secondarily for the action of cutting which is the meaning of a root, so the word knowledge is used secondarily for the mental modification which is the meaning of a root and which ends in the result that is a change in Knowledge. The example cited by you, therefore, cannot establish the changeless nature of the Self.

79. The teacher said, what you say would be true if there were a distinction existing between the Knower and Knowledge. For, the Knower is eternal Knowledge only. The Knower and Knowledge are not different as they are in the argumentative philosophy.

80. Disciple: How is it then that an action ends in a result which is Knowledge?

81. The teacher said, Listen. It was said that the mental modification, called an action, ended in a result which was the reflection of Knowledge. Did you not hear it? I did not say that a change was produced in the Self as a result (of the modification of the mind).

82. The disciple said, how then am I who am changeless, the knower, as you say, of all the mental modifications, the objects of my knowledge?

83. The teacher said to him, I told you the right thing. The very fact (that you know simultaneously all the mental modifications) was adduced by me as the reason why you are eternally immutable.

84. Disciple: If this is so, Sir, what is my fault when the mental changes resembling sound etc., and resulting in the reflection of Knowledge, My own nature, are produced in Me who am of the nature of changeless and eternal Consciousness?

85. Teacher: It is true that you are not to be blamed. Ignorance, as I told you before, is the only fault.

86. Disciple: Sir, why are there the states of dream and waking (in me) if I am absolutely changeless like one in deep sleep?

87. The teacher said to him, but you always experience them (whenever they arise).

88. Disciple: Yes, I experience them, at intervals but not continuously.

89. The teacher said, they are then adventitious only and are not your own nature. They will surely be continuous if they were self-existent like Pure Consciousness which is your own nature. Moreover, they are not your own nature inasmuch as they are non-persistent like clothes and other things. For what is one's own nature is never seen to cease to persist while one is persisting. But waking and dream cease to persist while Pure Consciousness continues to do so. Pure Consciousness, the Self, persisting in deep sleep, whatever is non-persistent (at that time) is either destroyed or negated inasmuch as adventitious things, never the properties of one's own nature, are found to possess these characteristics; for example, the destruction of money, clothes, etc., and the negation of things acquired in dream or delusion are seen.

90. Disciple: But, Sir, when this is so, Pure Consciousness Itself has to be admitted to be adventitious like waking and dream. For it is not known in deep sleep. Or, (it may be that I have adventitious consciousness or) am non-conscious by nature.

91. Teacher: No. (What you say is not right). Think over it. It is not reasonable (to say so). You may look upon Pure Consciousness as adventurous (if you are wise enough); but we cannot prove It to be so by reasoning even in a hundred years, nor (can It be proved to be so) even by a dull man. As the consciousness (that has for its adjuncts mental modifications) is a combination, no one can prevent its existence for the sake of another, its manyness and destructibility by any reasoning whatever; for we have already said that whatsoever does not exist for itself is not self-existent. As Pure Consciousness, the Self, is self-existent. No one can prevent its independence of other things inasmuch as it never ceases to exist.

92. Disciple: But I have shown an exception, namely, I have no consciousness in deep sleep.

93. Teacher: No, you contradict yourself.

Disciple: How is it a contradiction?

Teacher: You contradict yourself by saying that you are not conscious when, as a matter of fact, you are so.

Disciple: But, Sir, I was never conscious of consciousness or anything else in deep sleep.

Teacher: You are then conscious in deep sleep. For you deny the existence of the objects of Knowledge (in that state), but not that of Knowledge. I have told you that what is your consciousness is nothing but absolute Knowledge. The Consciousness owing to whose presence you deny (the existence of things in deep sleep) by saying, "I was conscious of nothing" is the Knowledge, the Consciousness which is your Self. As It never ceases to exist, Its eternal immutability is self-evident and does not depend on any evidence; for an object of Knowledge different from the self-evident Knower depends on an evidence in order to be known. Other than the object the eternal Knowledge, that is indispensable in proving non-conscious things other than Itself, is immutable; for It is always of a self-evident nature. Just as iron, water, etc., which are not of the nature of light and heat, depend for them in the sun, fire and other things other than themselves, but the sun and fire themselves, always of the nature of light and heat, do not depend for them on anything else; so, being of the nature of pure Knowledge It does not depend on an evidence to prove that It exists or that It is the Knower.

94. Disciple: But it is transitory knowledge only that is the result of a proof and not eternal Knowledge.

95. Teacher: No. There cannot reasonably be a distinction of perpetuity or otherwise in Knowledge. For, it is not known that transitory Knowledge is the result of a proof and not eternal Knowledge, as Knowledge Itself is such a result.

96. Disciple: But eternal Knowledge does not depend on a Knower while transitory Knowledge does so as it is produced by an intervening effort. This is the difference.

97. Teacher: The Knower which is the Self is then self-evident as It does not depend on any evidence (in order to be proved).

98. Disciple: (If the Knowledge of the Self be independent of an evidence on the ground that It is eternal), why should the absence of the result of an evidence with regard to the Self be not so on the same ground?

Teacher: No, it has been refused on the ground that it is pure Knowledge that is in the Self.

99. Whom will the desire (to know a thing) belong to, if the Knower depend on an evidence in order to be known? It is admitted that one who is desirous of knowing a thing is the knower. His desire of knowing a thing has for its object the thing to be known and not the knower. For, in the latter case, there arises a regressus ad infinitum with regard to the knower and also with regard to the desire to know the knower, inasmuch as the knower of the knower and so on (are to be known). Moreover, there being nothing intervening, the knower, the Self, cannot fall into the category of the known. For a thing to be known, becomes known, when it is distanced from the knower by the birth of an intervening desire, memory, effort or evidence on the part of the knower. There cannot be the knowledge of an object in any other way. Again it cannot be imagined that the knower himself is distanced by anyone of his own desire etc. For memory has for its object the thing to be remembered and not one who remembers it; so has desire for its object the thing to be desired and not one who desires it. There arises, as before, an inevitable regressus ad infinitum if memory and desire have their own agents for their objects.

100. Disciple: But the knower remains unknown if there is no knowledge which has for its object the knower.

101. Teacher: No. The knowledge of the knower has for its object the thing to be known. If it has for its object the knower, there arise regressus ad infinitum as before. It has already been shown that, like the heat and light of the sun, fire and other things, the Knowledge which is changeless, eternal and self-effulgent has an existence in the Self entirely independent of everything else. I have already said that if the self-effulgent Knowledge which is there in the Self were transitory, it would become unreasonable that the Self existed for

Itself and that being a combination It would get impurities and have an existence for the sake of another like the combination of the body and the senses. How? (Reply:) If the self-effulgent knowledge in the Self were transitory, It would have a distance by the intervention of memory etc. It would then be non-existent in the Self before being produced and after being destroyed and the Self, then a combination, would have an existence for the sake of another like that of the eye etc., produced by the combination of certain things. The Self would have no independent existence if this knowledge were produced before it was in It. For it is only on account of the absence or presence of the state of being combined that the Self is known to exist for Itself and the non-Self for another. It is, therefore, established that the Self is of the nature of eternal and self-effulgent knowledge.

102. Disciple: How can the knower be a knower if he is not the seat of the knowledge produced by evidences?

103. The teacher said, the knowledge produced by evidence does not differ in its essential nature whether one calls it eternal or transitory. Knowledge (though) produced by evidence is nothing but knowledge. The knowledge preceded by memory, desire, etc., and supposed to be transitory and that which is eternal and immutable do not differ in their essential nature. Just as the result of the transitory actions of standing etc., the meanings of roots, preceded by motion etc., and that of the permanent ones not so preceded do not differ in their essential nature and there are, therefore, the identical statements, "People stand", "Mountains stand", etc.; so, the knower, though of the nature of eternal knowledge, is called a knower without contradiction inasmuch, as eternal knowledge is the same as one produced by an evidence (as regards their essential nature).

104. Here the disciple starts an objection: It is not reasonable that the Self which is changeless and of the nature of eternal Knowledge and not in contact with the body and the senses should be the agent of an action like a carpenter in contact with an adze and other instruments. A regresses ad infinitum arises if the Self unconnected with the body, the senses, etc., were to use them as Its instruments. As carpenters and others are always connected with bodies and senses there is no regresses ad infinitum when they use adzes and other instruments.

105. Teacher: (Reply): Agency is not possible without the use of instruments. Instruments, therefore, have to be assumed. The assumption of instruments is of course an action. In order to be the agent of this action, other instruments have to be assumed. In assuming these instruments still others have to be assumed. A regresses ad infinitum is, therefore, inevitable if the Self which is not joined with anything were to be the agent. Nor can it be said that it is an action that makes the Self act. For an action,

not performed, has no existence. It is also not possible that something (previously existing) makes the Self act as nothing (except the Self) can have an independent existence and be a non-object. For things other than the Self must be non-conscious and, therefore, are not seen to be Self-existent. Everything including sound etc., come to exist when they are proved by mental functions resulting in the reflection of the Self in them.

One (apparently) different from the Self and possessed of consciousness must be no other than the Self that is free from combination with other things and existing for Itself only.

Nor can we admit that the body, the senses and their objects exist for themselves inasmuch as they are seen to depend for their existence on mental modifications resulting in the reflection of the Self (in them).

106. Disciple: But no one depends on any other evidence such as sense-perception etc., in knowing the body.

107. Teacher: Yes, it is so in the waking state. But at death and in deep sleep the body also depends on evidences such as sense-perception etc., in order to be known. Similar is the case with the senses. It is the external sound and other objects that are transformed into the body and the senses; the latter, therefore, also depend on evidences like sense-perception etc., in order to be known. I have said that knowledge, the result produced by evidences, is the same as the self-evident, self-effulgent and changeless Self.

108. The objector (the disciple) says, It is contradictory to state that knowledge is the result of evidences and (at the same time) it is the self-effulgent Self which is changeless and eternal.

The reply given to him is this: It is not a contradiction.

How then is knowledge a result?

It is a result in a secondary sense: though changeless and eternal, It is noticed in the presence of mental modifications called sense-perception etc., as they are instrumental in making It manifest. It appears to be transitory, as mental modifications called sense-perception etc., are so. It is for this reason that It is called the result of proofs in a secondary sense.

109. Disciple: Sir, if this is so, independent of evidences regarding Itself, eternal and changeless knowledge, which is the Consciousness of the Self, is surely self-evident and all things different from It and therefore non-conscious, have an existence only for the sake of the Self as they combine to act for one another (in order that the events of the universe may continue uninterruptedly). It is only as the knowledge of the mental modifications giving rise to pleasure, pain and delusion that the non-Self serves the purpose of another. And it is as the same knowledge and as nothing else that it has an existence. Just as a rope-snake, the water in a mirage and such other things are found to be non-existent except only the knowledge by which they are

known; so, the duality experienced during waking and dream has reasonably no existence except the knowledge by which it is known. So having a continuous existence, Pure Consciousness, the Self, is eternal and immutable and never ceasing to exist in any mental modification. It is one without a second. The modifications themselves cease to exist, the Self continuing to do so. Just as in dream the mental modifications appearing to be blue, yellow, etc., are said to be really non-existent as they cease to exist while the knowledge by which they are known has an uninterrupted continuous existence; so, in the waking state also they are reasonably really non-existent, as they cease to exist while the very same knowledge continues to do so. As that knowledge has no other knower, it cannot be accepted or rejected by Itself. As there is nothing else (except Myself, the aim of my life is fulfilled by your grace).

110. Teacher: It is exactly so. It is Ignorance due to which the transmigratory existence consisting of waking and dream is experienced. It is Knowledge that brings this Ignorance to an end. You have thus attained Fearlessness. You will never again feel pain in waking or in dream. You are liberated from the misery of this transmigratory existence.

111. Disciple: Yes, Sir.

CHAPTER-III REPETITION

112. This method of repetition is described for those who aspire after supreme tranquility of the mind by destroying accumulated sins and virtues and refraining from accumulating new ones. Ignorance causes defects. Defects produce efforts of the body, mind and speech. And through these efforts are accumulated actions having desirable, undesirable and mixed results. This method is described here so that there may be cessation of all these.

113. As they are perceived by the ear and the other senses the objects called sound, touch, sight, taste and smell have no knowledge of themselves or of other things. Transformed into the body and other things they, like brickbats, are known to lack in the said knowledge. Moreover, they are known through the ear etc. Being the knower, that by which they are known is quite of a different nature. For, connected with one another those sound and other objects are possessed of various properties such as birth, growth, change of condition, decline, death, contact, separation, appearance, disappearance, cause, effect and sex. All of them produce various effects like pleasure, pain and so on. The knower of sound and the like is of a nature different from theirs as It is the knower.

114-115. Distressed by sound and other things experienced, the knower of Brahman will thus practice repetition: I who am of the nature of Consciousness, not attached to anything, changeless, immovable, imperishable, free from fear, extreme subtle and not an object, cannot for the very fact of my being not attached, be made an object and touched by sound in general or its special forms such as, the notes of the gamut, praise, etc. which are pleasant and desirable, and false, terrible, insulting and abusive words, which are undesirable.. So there is no loss or gain due to sound. Therefore what can sound, pleasant or unpleasant, consisting of praise or blame does to me? Pleasant or unpleasant sound regarded as belonging to the Self glorifies or injures and ignorant man on account of indiscrimination. But it cannot do even the slightest good or evil to me who is a man of knowledge. (These ideas should thus be repeated.)

Similarly no change consisting of gain or loss can be produced in me by touch in general or its special form such as fever, colic pain and such other diseases and coldness, hotness, softness or roughness which is unpleasant. Again, pleasant touches connected with the body or brought into existence by external or adventitious causes can likewise produce no change in me as much as I am beyond touch like the ether which, when struck with one's fist, does not meet with any change whatever.

Likewise as I am entirely unconnected with sight, no good or harm is done to me by it, either in its general form or in its special forms both pleasant, and unpleasant, such as ugly sights.

Similarly, Independent of taste I am not harmed or benefited by it, either in its general form or in its special forms such as sweetness, sourness, saltiness, pungency, bitterness and astringency, though accepted as pleasant or unpleasant by the ignorant.

Thus, I who do not consist of smell cannot be harmed or benefited by it, either in its general form or in its special forms such as, flowers, fragrant pastes etc. considered to be pleasant or unpleasant. For, the Sruti says that I am one who am 'eternally devoid of sound, thought, sight, taste and smell.'

116. Moreover, sound and the other external objects that are transformed into the forms of the body, the ear and the other senses through which they are perceived, are transformed into the forms of the two internal organs, (the intellect and the mind) and also into those of their objects. For, they are connected and combined with one another in all actions. When this is so, I who am a man of knowledge have no one belonging to me as a friend or foe, nor have I anyone indifferent to me. Anybody, therefore, who wishes to connect me with pleasure or pain, the results of his action, through a false egoism, makes a vain effort. For I am not within the reach of pain or pleasure as the Sruti says, 'It is un-manifested and inscrutable'. Similarly, I am not changeable by the action of any of the five elements as I am not of an objective nature. Therefore the Sruti says, 'It cannot be cut or burnt'. The merit or demerit arising out of good or evil done to this combination of the

body and the senses on the part of those who are devotional or adverse to me will be theirs, but will not touch me who am devoid of old age, death and fear as the Sruti and Smriti say, 'It is not pained by omission and commission', 'It is harmed or benefited by any action', 'Unborn, comprising the interior and exterior' and 'It is beyond the pain felt by the people and unattached'. The supreme reason why I am unattached is that nothing really exists except the Self.

As duality does not exist the portions of the Upanishads regarding the oneness of the Self should be studied to a great extent.

Here ends the prose portion of A Thousand Teachings written by the well-known Sankara.

Part-II (Metrical)

CHAPTER-I INTRODUCTION

1. I bow down to that all knowing One which is Pure Consciousness, all - pervading, all residing in the hearts of all beings and beyond all objects of knowledge.

2. Now then, the Vedas begin to describe the knowledge of Brahman after dealing with all actions preceded by marriage and the installation of sacred fire.

3-4. Action, (both enjoined and prohibited) bring about one's connection with the body; when the connection with the body has taken place, pleasure and pain most surely follow; thence come attraction and repulsion, from them actions follow again, as results of which merit and demerit appertain to an ignorant man, which again are similarly followed by the connection with the body. This transmigratory is thus going on continually forever like a wheel.

5. The cessation of Ignorance is desirable, as it is the root of transmigratory existence. Hence, a delineation of knowledge of Brahman through which comes liberation (from Ignorance) is commenced.

6-7. Not being incompatible with Ignorance, actions do not destroy it; it is knowledge alone that does it. Ignorance not being destroyed, the destruction of desire and aversion is not possible. Actions caused by impurities are sure to follow in case desire and aversion are not removed. Knowledge alone, therefore, is taught here, so that liberation (from Ignorance) may be accomplished.

8. Obligatory duties should be performed (along with the practice of knowledge) as long as life lasts, because these duties co-operate with Knowledge in producing liberation.

9. As they are equally enjoined obligatory duties and knowledge (should be practiced together). They should be undertaken by those who aspire after liberation because Srutis speak of sins also (arising out of the omissions of those actions).

10-11. (first line) You may say followed by a sure result, Knowledge does not depend on anything else. But it is not so. Just as Agnishtoma, though followed by an unfailing result, depends on things other than itself; so, knowledge, though bringing about a sure result, must depend on obligatory duties.

11. (Last line). (Reply) Some people hold this view. We say: No. As it is incompatible with actions, Knowledge does not depend on them (in producing its result).

12. Accompanied by egoism, actions are incompatible with Knowledge. For it is well known here (in the Vedanta) that Knowledge is the consciousness that the Self is changeless.

13. Actions have their origin in the consciousness that one is a doer and has the desire of having the results of what one does. Knowledge depends on a thing (its own object and also on evidence), while action depends entirely on the performer.

14. The Knowledge (of one's own real nature) destroys the idea of doership etc. (on the part of oneself like the right Knowledge of the nature of the desert which destroys) the conviction of there being water in it. When this so, how can (a man of knowledge) accept them as true and perform actions?

15. It is, therefore, not possible on the part of a man of knowledge to have Knowledge and perform an action at the same time as they are incompatible with each other. So, one who aspires after liberation should renounce actions.

16. The natural conviction on the part of the people that the Self is not different from the body etc. arises through Ignorance. The Vedic injunctions (and prohibitions) are authoritative as long as it prevails.

17. The Self is left over by negating the body etc. by the Sruti, 'Not this, not this', so that one may have the Knowledge of the Self which is devoid of all attributes. Ignorance is brought to an end by this knowledge.

18. How can Ignorance, one negated (by Vedic evidence), arises again? For it is neither in the innermost Self which is only one without a second and without attributes nor in the non-Self.

19. How can there again be the idea that one is a doer of actions and experiencer of their results if Ignorance does not arise after there has grown the Knowledge 'I am Brahman'? Knowledge, therefore, is independent of actions (in producing liberation).

20-21. (first line) Therefore, it is said by the Sruti that the renunciation of actions including mental ones (catalogued in the Naryanopanishad), is superior to their performance. Again immorality is heard of in the Brihadaranyakopanishad which says, This alone. Hence, they should be renounced by those who aspire after liberation.

21. (last line) We give the following reply to the objector who quoted the example of Agnoshtoma.

22. Knowledge is quite opposite in nature to that of actions like Agnishtoma etc. for they are accomplished with the help of many materials and differ in the quality of the result of each individual performance. The example, therefore, is not parallel.

23. As it produces result (variable in quality) the Agnishtoma sacrifice, like agriculture etc., requires subsidiary actions other than itself. But what else will Knowledge depend on?

24. It is only one having egoism that may incur sin (by the omission of duties). A man who has got Self-knowledge has neither egoism nor a desire for the results of actions.

25. The Upanishads, are therefore, commenced in order to teach the Knowledge of Brahman so that Ignorance might be removed and transmigratory existence might for ever come to an end.

26. The word 'Upanishad' is derived from the root 'sad' prefixed by two particles, 'Upa and 'ni' and followed by the suffix 'Kwip'. Si, that which loosens the bondage of birth, old age, etc., enables a man to approach Brahman and destroys birth, death, etc., is called Upanishad.

CHAPTER-II NEGATION

1. Impossible 'to be negated', the Self is left over on the authority of Sruti 'Not this, not this'. So, the Self becomes clearly known on the reflection. 'I am not this, I am not this.'

2. The consciousness of egoism (i.e. the mistaken identity of the Self with the body etc.) has its origin in the intellect and has for its object what is based on words only. As its very nature and origin are both negated by the Sruti, 'Not this, not this', egoism can never again be regarded as founded on any evidence.

3. A following Knowledge does not arise without negating the previous one (e.g. the knowledge of the rope does not come without destroying that of the snake in a rope-snake). Pure Consciousness, the Self, only has an independent existence and is never negated as It is the result of evidence.

4. One attains one's own innermost Self by crossing the forest of this body infested with ferocious beasts of grief, delusion, etc., like the man of the country of Gandhara who crossed the forest and reached his own country.

CHAPTER-III SELF-BRAHMAN

1. The aspirant cannot know that he is Brahman if It be different from the Self. (It then contradicts the Sruti). But if he has the conviction that he, the Self, is Brahman (there is no contradiction to the Sruti.) This is (right) Knowledge which destroys Ignorance.

2. What would be the use (of the description by the Sruti) of the qualities 'not large' etc., if they were the qualities of one other than the Self, it being not an object of search? But if Brahman (with these qualities) is the Self, the ideas such as largeness, smallness, etc. are negated from the latter.

3. Know, therefore, that the Sruti, 'not large' etc. is meant to negate the false superimposition (of largeness, smallness, etc. on the Self) as it would be description of a void if it were meant to negate those qualities from one other than the Self.

4. Moreover, the saying, 'devoid of the vital force, devoid of the mind and pure' would be unmeaning if these qualities were meant to be negated from one other than the individual Self, the aspirant.

CHAPTER-IV THE NATURE OF RIGHT KNOWLEDGE

1. How can those actions of which the root is egoism and which are accumulated in the mind produce results when they are burnt by the fire of the right Knowledge that one is neither the doer of actions nor he experiencer of their results?

2. (The objector): Actions burnt by the fire of Knowledge may produce results like the seen ones of the actions of a man of Knowledge. (Reply): No. They are due to another cause. (The Objector): I ask you how there can be actions when egoism is destroyed. Please answer.

3. (Reply). Such actions produce their results by overpowering the Knowledge of Brahman in you, because they have the power of producing the body etc., Knowledge, however, becomes manifest when the results of these actions come to an end.

4. As Knowledge and the experiencing of pain and pleasure are both results of actions that have given rise to the present body and have begun to produce results it is reasonable that they are not incompatible with each other. But other kinds of actions are different in nature.

5. The Knowledge of one's identity with the pure Self that negated the wrong notion of the identity of the body and the Self sets a man free even against his will when it becomes as firm as the belief of the man that he is a human being.

All this, therefore, is established. And reasons have been already given by us.

CHAPTER-V

ERROR IN UNDERSTANDING

1. People do not receive Self-knowledge on account of the fear that their duties (according to their castes and orders of life) would be destroyed like Udanks who did not accept genuine nectar which, he thought, was urine. [That people do not like to receive Self-knowledge is due to their ignorance of the real nature of the Self and a wrong and false conception about It].

2. The Self seems to be moving when the intellect moves, and It seems to be at rest when it is at rest, on account of Its identification with the intellect, like trees appearing to move in the eyes of those who are in a moving boat. Similar is the misconception about transmigratory existence.

3. Just as trees are thought to be moving in a direction opposite to that of a moving boat by a man in it, so, transmigratory existence is (wrongly) thought to belong to the Self (by a man who has identified himself with the intellect). For, there is the passage in the Sruti, 'as if at rest'.

4. The modifications of the intellect are pervaded by the reflection of Consciousness when they come to exist. So the Self appears to be identified with sound etc. This is the reason why people are deluded.

5. As it is the object of Pure Consciousness and exists for It (the ego is not the Self). Pure Consciousness is the Universal Self when the object portion is rejected.

CHAPTER-VI NEGATION OF ATTRIBUTES

1. The Self Itself is not qualified by an arm which has been cut off and thrown away. Similarly, It is not qualified by any of the remaining things by which It is (thought to be) qualified.

2. Therefore all the qualifications are similar to the arm cut off and thrown away as they are all non-Self. So the Self is free from all qualifications.

3. It is reasonable that like ornaments all these are qualifications (of the Self) owing to superimposition through Ignorance. When the Self is known they prove to be unreal.

4. After rejecting the object portion one should accept the Self as the knower free from all qualifications. The ego, the object portion, is also like the part of the body cut off.

5. The Self of which the whole of the object portion is the qualification is different from it. Bereft of all qualifications, It has an independent existence like that of a man possessing a variegated cow.

6. As it is not the Self the object portion in the consciousness 'I' should be renounced by the wise. As It was mixed with egoism previously the remaining (non-object) portion is implied by the word 'I' in the sentence 'I am Brahman'.

CHAPTER-VII KNOWLEDGE THROUGH THE INTELLECT

1. I am the supreme Brahman all-knowing and all-pervading as pervaded by the intellect, all things in all conditions are always illumined by me.

2. Just as I am the witness of all the objects of my intellect, so am I that of the objects of other intellects. I am not capable of being rejected or accepted. Therefore I am the supreme Brahman.

3. As It is the witness of all intellects and their modifications, the Self, unlike the intellects, is not of limited knowledge and has no change, impurity or material nature in It.

4. Just as in the presence of sunlight colours such as red etc. (of flowers and other things) are manifested in a jewel, so all objects are seen in the intellect in My Presence. All things are, therefore, illumined by Me like sunlight.

5. Objects of knowledge exist in the intellect as long as it is there in waking and dream; but none exist in the opposite case (i.e. when it is merged during deep sleep). The knower is always the knower. Duality has, therefore, no existence.

6. The intellect knew the non-existence of the supreme Brahman before the discrimination between the Self and non-Self. But after the discrimination there is no individual. Self is different from neither Brahman nor the intellect itself.

CHAPTER-VIII

MERGING OF THE MIND

1. The connection of enjoyment etc. with me, oh My mind who am by nature Consciousness Itself is due to the delusion created by you. As I am free from all attributes there is no utility according to me from your efforts.

2. Give up the false attempts and come to rest in Me from constant vain-efforts as I am always the supreme Brahman as if free from bondage, Unborn and devoid of duality.

3. The supreme Brahman, the same in all beings and free from all attributes, I am all-pervading like the ether, imperishable, auspicious, homogeneous, partless and actionless. I, therefore, have no benefit to be derived from your efforts.

4. No one different from Me can belong to me who am one only. Nor can I who am unattached belong to anybody. I have, therefore, no benefit to be derived from anything done by you. As you are not other than Myself you can have no effort nor its results.

5. Considering that people are attached to the ideas of cause and effect, I have composed this dialogue (between the mind and the Self) leading to the understanding of the real nature of the Self in order that they might get freed from this (bondage).

6. A man gets liberated from Ignorance, the cause of great fear, and roams (over the world) free from desires, free from grief, a Knower of the Self, the same in all beings and happy, if he ponders over this dialogue.

CHAPTER-IX

SUBTLENESS AND PERVASIVENESS

1. A succeeding one in the series of earth etc. ending with the innermost Self is found to be subtle and more pervasive when a preceding one is negated. [When we negate a preceding one we get a subtler and more pervasive one till at last the innermost Self is reached which is of the nature of Existence and Consciousness and is the material Cause of everything, and therefore, absolutely all-pervading and the subtlest].

2. External earth is the same as that pertaining to bodies, Water etc. the other categories also are, without exception, known to be the same according to evidences.

[When all the elements either or pertaining to bodies are ascertained to be pervaded by the Self, no distinction is known to exist between the external elements and those pertaining to bodies as the Self only then exists].

3. Always Pure Consciousness, I am one without a second, all and all-pervading like the ether before the creation of air and other elements.

4. It has been ascertained that all the beings from Brahma down to the immovable creation are my bodies. From what other source will blemishes like lust, anger etc come into me?

5. People look upon Me, the Lord residing in all beings and always untouched by their defects, as tainted (with those defects) like a boy who (erroneously) looks upon the sky as blue.

6. As the intellects of all beings are illumined by My Consciousness all beings are bodies belonging to Me, who am all-knowing and free from all sins and virtues.

7. Objects that come into being and are capable of being made the objects of Knowledge are as unreal as those known as dreams. As duality has no (real) existence Knowledge is external and objectless.

8. As there is nothing other than the Self in dreamless sleep, it is said by the Sruti that the Consciousness of the Knower is eternal. (As Knowledge is really objectless) the knowledge of objects in the waking state must be due to ignorance. Accept then that its objects are unreal.

9. It is clearly understood that Brahman cannot be the object of knowledge just as it cannot be the object of seeing etc. as it has no colour, form and the like.

CHAPTER-X

RIGHT CONCEPTION OF THE NATURE OF CONSCIOUSNESS

1. I am the supreme Brahman which is pure consciousness, always clearly manifest, unborn, one only, imperishable, unattached and all-pervading like the ether and non-dual. I am, therefore, ever free.
2. Pure and changeless consciousness I am by nature, devoid of objects (to illumine). Unborn and established in the Self, I am all-pervading Brahman in the front, oblique, upward, downward and all other directions.
3. I am unborn, deathless, devoid of old age, immortal, self-effulgent, all pervading and non-dual. Perfectly pure, having neither causes nor effect and contented with the one Bliss, I am free. Yes.
4. No perception whatever in waking, dream or deep sleep belongs to Me but it is due to delusion. For these states have no independent existence or an existence depending on the Self. I am, therefore, the Fourth which is the Seer of all the three states and without a second.
5. As I am changeless the series producing pain viz. the body, the intellect and the senses are not myself nor mine. Moreover they are unreal like dream-objects, there being a reason for interference that they are so.
6. But it is true that I have no change nor any cause of a change as I am without a second. As I do not possess a body I have neither sin nor virtue, neither bondage nor liberation, neither a caste nor an order of life.
7. Beginningless and devoid of attributes, I have neither actions nor their results. Therefore I am the supreme One without a second. Though in a body, I do not get attached on account of My subtleness like the ether which, though all-pervading, does not get tainted.
8. Though I am the Lord always the same in all beings, beyond the perishable and the imperishable, and therefore the Supreme, the Self of all, and without a second. I am considered to be of a contrary nature on account of Ignorance.
9. Not distanced by anything from Itself and untouched by Ignorance, false conceptions (of possessing a body etc.) and by actions, the Self is very pure. Without a second and established in My real nature like the immovable ether, I am (thought to be) connected with the powers of seeing and other perceptions.

10. There is the saying of the Sruti that one who has the sure conviction about oneself that one is Brahman is never born again. There being no delusion there is no birth. For, when the cause is not there, there cannot be any effect.

11. False conceptions of people such as mine, this, thus, this is so, I am so, another is not so, etc. are all due to delusion. They are never in Brahman which is auspicious, the same in all and without a second.

12. All grief and delusion are removed from those great souls when there arises the very pure knowledge of the non-dual Self. It is the conclusion of those who know the meaning of the Vedas that there cannot be any action or birth in the absence of the grief and delusion.

13. It is the conclusion here (in the Vedanta) that one who, though perceiving the world of duality in the waking state, does not, like a man in deep sleep, perceive it owing to duality being negated, and who is (really) actionless even when (apparently) acting as a man of Self-knowledge; but no one else is so.

14. This Right knowledge described by me is the highest because it is ascertained in the Vedantas. One becomes liberated and unattached (to actions) like the ether if one is perfectly convinced of this Truth.

CHAPTER-XI

NATURE OF THE WITNESS

1. All beings are by nature Pure Consciousness Itself. It is due to Ignorance that they appear to be different from It. Their difference from It is removed by the teaching "Thou art existence".

2. The scriptures negate Vedic actions with their accessories by saying, Knowledge alone is the cause of immortality, and that there is nothing else to cooperate with it (in producing liberation).

3-4. How can there be any special property in Me Who am changeless by nature and witness the modifications of the minds of all without any exception? (How can again there be any change in Me) Who witness the mind and its functions in the waking state as in dream? But as there is the absence of both the mind and its functions in deep sleep, I am Pure Consciousness, all pervading and changeless.

5. Just as dreams appear to be true as long as one does not wake up, so, the identification of oneself with the body etc. and the authenticity of sense-perception and the like in the waking state continue as long as there is no Self-knowledge.

6. I am Brahman, of the nature of Pure Consciousness, without qualities, free from Ignorance, free from the three states of waking, dream and deep sleep. Living in all beings like the ether, I am the witness free from all their defects.

7. Ever free and different from names, forms and actions, I am the supreme Brahman, the Self, consisting of Pure Consciousness and always without a second.

8. Those who think themselves to be one with Brahman and at the same time to be doers and experiencers should be regarded as fallen from both Knowledge and duties. They are, no doubt, unbelievers in the Vedas.

9. It must be accepted on the strength of the scriptures that the Self is Brahman, and that liberation accrues from Right Knowledge only, like the connections with the Self of the results of sin and virtue, which, though unseen, is admitted on the same authority.

10. What are called in the Sruti clothes coloured with turmeric etc. are nothing but mental impressions received by people in dreams. (The Self, their illuminator, must, therefore, be different from them and from the subtle body in which they lie). So the Self, Pure Consciousness, (the perceiver of doership etc.) must be different from them (in the waking state also).

11. Just as a sword taken out of its sheath is seen as it is, so, the Knower, the Self, is seen in dream in its real and self-effulgent nature free from cause and effect.

12. The real nature of the individual (Self) who was pushed and awakened has been described by the saying Not this, not this which negates all superimposition.

13. Just as objects of enjoyment like a great Kingship etc. are superimposed on Me in dream (and are unreal), so, the two forms, (the visible and the invisible) with the mental impressions, are also superimposed on Me (and are similarly unreal).

14. All actions are performed by the Self which has identified itself with the gross and the subtle bodies and which has the nature of accumulating impressions. As I am of the nature indicated by the Sruti 'Not this, not this' actions are nowhere to be done by Me.

15. As actions have Ignorance for their cause, there is no hope from them of immortality. As liberation is caused by right Knowledge (alone), it does not depend on anything else.

16. But Immorality is free from fear and destruction. The individual Self (signified by the words) dear to one is Brahman (devoid of all attributes) according to the Sruti, Not this, not this. Whatever is thought to be different from It should, therefore, be renounced together with all actions.

CHAPTER-XII

LIGHT

1. Just as a man (erroneously) looks upon his body placed in the sun as having the property of light in it, so, he looks upon the intellect pervaded by the reflection of Pure Consciousness as the Self.

2. The Self gets identified with whatever is seen in the world. It is for this reason that an ignorant man does not know himself (to be Brahman). [The reason why people mistake the combination of the subtle and the gross bodies for the Self is this identification caused by the reflection. On account of there being the reflection of Pure Consciousness in the body, the senses, the mind, the intellect and the vital force, they appear to be conscious and cannot therefore, be determined from the Self.]

3. An ignorant man gets identified with objects of knowledge and does not know the Self which is different from them like the tenth boy who got identified as it were with the other nine.

4. Say how there can reasonably be the two contrary ideas 'Yes do this' and 'You are Brahman' at the same time and in respect of the same person.

5. Pain belongs to one identifying oneself with it, as in deep sleep, is, therefore, by nature free from pain. The teaching 'Thou Art That' is imparted in order that this identification might be removed from the Self.

6. An ignorant person mistakes the intellect with the reflection of Pure Consciousness in it for the Self, when there is the reflection of the Self in the intellect like that of a face in the mirror.

7. He who looks upon the ego, the indiscrimination that produces delusion and other mental modifications (or the reflection of the Self in them) as having no connection with the Self, is, without doubt, the dearest to the knower of Brahman. No one else is so.

8. It is the knower of knowledge that is referred to by word 'Thou' in the Sruti. The understanding of the term 'Thou' in this sense is correct. The other sense different from it is due to superimposition.

9. How can there be knowledge or ignorance in Me who am eternal and always of the nature of Pure Consciousness? No knowledge, therefore, other than the Self can be accepted.

10. Just as the heat of the sun (in a part of the body) together with that part of the body is the object of the knower, so pain and pleasure together with the intellect in which they lie are in the object of the Self.

11. I am Brahman without attributes, ever pure, ever free, non-dual and homogeneous like the ether and of the nature of Consciousness from which the object portion has been negated.

12. I am always the free supreme Knower in all beings in as much as there cannot be a more comprehensive knower different from Me.

13. He who Knows that the Consciousness of the Self ceases to exist, and that It is never an agent and also gives up the egoism that he is a Knower of Brahman is a (real) knower of the Self. Others are not so.

14. Capable by no means of being known, I am the knower and am always free and pure as the discriminating knowledge which is in the intellect and is liable to be destroyed on account of its being an object of knowledge.

15. The Consciousness of the Self, on the other hand, never goes out of existence and is not capable of being produced by the action of agents etc. in as much as possibility is superimposed on It by another consciousness which is It and is different from It.

16. The doership of the Self is false as it depends on the misconception of the body being the Self. That I do not do anything is the true knowledge which arises from the right evidence (the Vedas).

17. Agency depends on doership instruments etc. but non-agency is natural. It has, therefore, been very well ascertained that the knowledge that one is a doer and experiencer is certainly false.

18. How can the idea that I am a person to be enjoined (by the Vedas to perform actions) be true, when the real nature of the Self is thus known from the scriptures and inference?

19. Just as the ether is in the interior of all, so am I in the interior of even the ether. Therefore I am without any change, without any motion, Pure, devoid of old age, ever free and without a second.

CHAPTER-XIII

EYELESSNESS

1. There is no vision in Me as I am without the organ of seeing. How can there be hearing in Me who have no auditive organ? Devoid of the organ of speech, I have no act of speaking in Me. How can there be thinking in Me who have no mind?
- 2-3. Devoid of the vital force, I have no action (in Me) and devoid of the intellect, I am not a knower. Ever free, ever Pure, changeless, immovable, immortal, imperishable and bodiless, I have no knowledge or ignorance in Me who am of the nature of the Light of Pure Consciousness only.
4. All-pervading like the ether, I have no hunger, thirst, grief, delusion, old age and death as I am without a body (mind and vital force).
5. Devoid of the organ of touch, I have no act of touching; and devoid of the tongue, I have no sensation of taste. I never have knowledge or ignorance as I am of the nature of eternal Consciousness.
6. It is well known that the mental modification which is produced through the instrumentality of the eye and is of the form of the object of vision is always witnessed by the eternal Consciousness of the Self.
- 7-8. Similarly, other mental modifications in the forms of objects of knowledge produced through the instrumentality of other organs and also those in the forms of memory, attachment etc., which are only within the mind, and those again in dream are witnessed by one different from all of them (i.e. by the Self). The Knowledge, therefore, of the Knower is eternal, pure, infinite and without a second.
9. It is through the indiscrimination between the Self and the modifications of the mind, false adjuncts to the Self, that the Knowledge of the Knower is wrongly conceived by the people to be impure and transitory, and the Self happy or miserable.
10. All men misconceive themselves to be ignorant or pure, accordingly, as they identify themselves with the mental modifications 'I am ignorant' or 'I am pure'. It is for this reason that they continue to be in transmigratory existence.
11. One should always remember the Self to be ever-free, unborn and comprising the interior and exterior as described in the Sruti in which the Self is spoken of as eyeless and so on, if one is an aspirant after liberation.

12. That organs never belong to me is known from the Sruti, 'eyeless' etc. There is again the saying of the Sruti belonging to the Atharva Veda that the Self is 'devoid' of the vital force, devoid of the mind and pure.

13. As I am always devoid of the vital force and the mind and heard of in the Kathopanishad as having no connection with sound etc. I am always changeless.

14. I, therefore, have neither un-restlessness nor a profound concentration which is subject to change.

15. How can I who am pure and mindless have those two? I am without any change and without a mind as I am all-pervading and devoid of a body.

16. So, I who am ever free, ever pure and ever awakened had duties to perform so long as there was Ignorance.

17. How can I have concentration, non-concentration or other actions in Me as all men feel that the acme of their lives is fulfilled when they meditate on me and know Me?

18. I am, therefore, Brahman, the all-comprehensive Principle, ever Pure, ever Awakened and ever Unborn devoid of old age, imperishable and immortal.

19. There is no knower among the beings of the world other than Myself. I am the distributor of the results of their actions and the witness. It is I to whom all beings owe their consciousness. Without qualities and without a second, I am eternal.

20. I am not the three visible elements or the two invisible ones, neither I am both (i.e. their combination, the body). I am devoid of all attributes and the three Gunas. In Me there is neither night nor day nor their picture as I am always of the nature of the light.

21. Just as the ether is subtle, without a second and devoid of all forms so am I the non-dual Brahman devoid even of the ether.

22. The distinction between the Self in Itself and my Self is one due to superimposition (of different adjuncts on one and the same Self), just as difference (is wrongly conceived to) exist in one and the same ether owing to apertures (in various objects).

23. How can difference, absence of difference, oneness, many-ness, and the qualities of being known and being a knower, the results of actions and also agency and experiencing be attributed to Me who am one only?

24. I have nothing to reject or accept on as much as I am changeless. Always free, pure, awakened and without qualities, I am without a second.

25. One should, with great concentration of mind, always know the Self to be All. One certainly becomes all-knowing and free when one knows Me to be residing in one's own body.

26. He who thus knows the reality of the Self becomes successful in attaining the goal of his life and becomes perfect. He becomes a Knower of Brahman and one with It. One knowing the Self otherwise may be said to commit suicide.

27. This ascertained meaning of the Vedas described briefly by me should be imparted to those who have given up worldly action and have controlled their minds by one whose intellect has been trained (according to the scriptures under a teacher who has known Brahman).

CHAPTER-XIV

DREAM AND MEMORY

1. As the resemblance of objects of knowledge like jars etc. is perceived in dream and memory, it is inferred that the intellect in those forms was surely seen before in the waking state.

2. Just as the body going from place to place for alms seen (e.g. by a wandering mendicant) in dream is not oneself, so witnessing the body in waking state the Seer must be different from it which is seen.

3. Pervading objects like forms, colours etc. the mind appears to be exactly like them, just as (molten) copper assumes the form of a mould when poured into it.

4. Or, just as light, the revealer assumes the forms of the objects revealed by it, so the intellect looks like all things in as much as it reveals them.

5. It was the intellect in the forms of objects of knowledge that was seen before by the seer; how can he see them in dream or remembers their forms, if that were not the case?

6. That intellect is seen in the forms of objects of knowledge is what is meant by saying that it reveals them. The Self is said to witness the modifications of the intellect as It pervades them whenever they arise.

7. I am the Self of all as the intellects of all beings are illumined by Me who am of the nature of the Light of Consciousness.
8. It is the intellect that becomes the instrument, the object, the agent, actions and their results in dream. It is known to be so in the waking state also. The Seer is, therefore, different from the intellect (and its objects).
9. As they are susceptible of appearance and disappearance, the intellect etc. are not the Self. The Self is the cause of their appearance and disappearance and cannot be made to appear or disappear.
10. How can an interior, an exterior or any other thing be attributed to the Self which comprises the interior and exterior, is pure and of the nature of homogeneous Consciousness.
11. Why should a knower of Brahman make any more effort if the Self which is left over by negating the non-Self according to the Sruti, Not this, not this, is considered to be the Self?
12. One should rightly think thus: I am all-pervading Brahman beyond hunger etc. How can I have actions?
13. A knower of the Self will wish to perform actions if one who has reached the other bank of a river wishes to reach that bank while there.
14. A (so called) knower of the Self having the ideas of acceptance and rejection should be regarded as not for liberation, but must be considered to be certainly rejected by Brahman.
15. Even for a knower of Prana the world with the sun is Prana and therefore, there is no day or night for him; how then can they be for a knower of Brahman in which there is no duality?
16. The Self whose Consciousness never ceases to exist neither remembers nor forgets Itself. That the mind remembers the Self is also a Knowledge caused by Ignorance.
17. If the supreme Self be an object of the knowledge of the knower, it must be a superimposition due to ignorance. It is only the Self without a second when that superimposition is negated by the right knowledge, like a snake in a rope.
18. Who (and for what reason) will attribute the ideas of me and mine to the Self as It is inborn and comprises the interior and exterior on account of the fact that the agent, action and their results do not exist?

19. For the ideas me and mine are superimposed on the Self due to ignorance. They do not exist when the Self is known to be one only. How can there be an effect without a cause?

20. It is the individual Self known to be the seer, the hearer, the thinker and the knower that is Brahman, the imperishable One. As the individual Self is not different from It, I am the imperishable Principle.

21. As all beings, moving and non-moving, are endowed with actions such as, seeing etc., they are Brahman, the imperishable One. Therefore I am the Self of all, the indestructible One.

22. He has the truest knowledge who looks upon the Self as a non-agent having no connection with actions and their results and free from the ideas of me and mine.

23. Be in peace. What is the use of efforts if the Self has been known to be naturally free from the ideas me and mine and from efforts and desire?

24. One who looks upon the Self as an agent of actions and a knower of objects is not a knower of the Self. One who knows otherwise is a real knower of it.

25. Just as the Self is identified with the body etc., though different from them, so, It is looked upon as the agent of actions and the experiencer of their results owing to the fact that It is not known to be a non-agent.

26. Seeing, hearing, thinking and knowing are always known by people in dream. Moreover, as they are essentially the Self It is directly known.
[The meaning is this: The mind merges in the Self as Primeval Ignorance during deep sleep, but the Self then, as always, exists in its nature of Pure Consciousness. Therefore it is clear that the Self is different from the mind and exists as the witness of this phenomenon; that is what is meant by saying in the verse that the Self is directly known.]

27. Even powerful beings including Brahma and Indra are objects of pity to that knower of the Self who has no fear about the next world nor is afraid of death.

28. What is the use of his becoming a powerful one or becoming Brahma or Indra if all inauspicious desires the cause of misery, are entirely uprooted?

29. He is a Knower of the Self to whom the ideas me and mine have become quite meaningless.

30. How can there be any action in one who finds no difference in the Self both when the intellect etc., Its adjuncts exist and when they do not?

31. Say what action might be desired to be done by one who has known himself to be without a second, who is of the nature of homogeneous consciousness and who is devoid of impurities, both natural and adventitious like the ether.

32. He who sees the Self in all beings and at the same time feels that he has enemies, desires surely to make fire cold.

33. The Self which has for its adjuncts the intellect and the vital force is reflected in the modifications of the intellect and in the senses, like the sun reflected in water (for example). The Self is free and pure by nature (even in that condition) as it is said in the Sruti, It is at rest as it were.
[The real sun in the sky never moves with the movement of the water in which it is reflected, though the reflection does so. So, the Self does not change with the changes in the intellect in which it is reflected. The meaning of the Sruti quoted is that the Self, in no condition, has either rest or motion; It is always pure. Rest and motion are in the intellect.]

34. How can I have actions who am Pure Consciousness devoid of the vital force and the mind, unattached and all-pervading like the ether?

35-36. As I am Brahman, always changeless and pure, I never see the absence of concentration in Me; and free from sin and virtue. I find nothing in Me to be purified. As I am without parts, without qualities, without emotion and all-pervading, I do not find, on my part the action of going or a place to go to; nor do I find an upward, a downward or an oblique direction.

37. How can any action be left for Me who am ever free; for the Self is always of the nature of the Light of Pure Consciousness and hence devoid of ignorance.

38. How can there be any thought in one who has no mind and actions in one who has no senses? The Sruti truly says, the Self is pure devoid of the vital force and the mind.

39. Always meditating on the Self, one has nothing to do with time etc., as the Self is in no way connected with time, space, directions and causation.

40. The mind is the place of pilgrimage where devas, Vedas and all other purifying agencies become one. A bath in that place of pilgrimage makes one immortal.

41. (Non-conscious objects of Knowledge like) sound etc. cannot illumine themselves or one another. Therefore tastes etc. are illumined by one other than themselves. So are tastes etc. pertaining to the body as they are also objects of knowledge.

42. The objects of knowledge, the ego and other changes described as mine, such as, desires, efforts, pleasure etc., cannot similarly illumine themselves. They cannot illumine one another for the same reason. You, the Self, are, therefore, different from them.

43. All the changes such as, egoism etc., have an agent and are connected with the results of actions. They are illumined completely by Pure Consciousness like the sun. The Self, therefore, is free from bondage.

44. As the minds of all embodied beings are pervaded by the Self as Consciousness which is Its nature like the ether, there is neither a lower nor a higher knower than Itself. So, there is one non-dual universal Self only.

45. The doctrine that there is no Self has been well refuted by me as the gross and the subtle bodies are illumined by one different from them. It must be unalloyed with actions that cause impurity and beyond them. It is very pure, all-pervading, free from bondage and without a second.

46. If, according to you, the mind which assumes various forms like those of jars and other things through its modifications be not illumined (by the Self), the defects in It, in the forms of impurity, non-consciousness and change cannot be prevented like those in the mind.

[If one does not accept that the Self is the witness of the mind and therefore, unattached to it, it is inevitable that the defects of the mind will tarnish the Self. Liberation becomes impossible in that case.]

47. Just as the pure and limitless ether does not get attached nor tainted, so, the Self is always the same in all beings and free from old age, death and fear.

48. The elements with and without forms and the seat of desires, superimposed through delusion by ignorant people on the Self, are thrown out of It which consists of Consciousness only, on the authority of the Vedic evidence 'Not this, not this'. The Self alone is then left over.

[In this verse the whole of the gross and the subtle universes are negated from the Self].

49. The impressions of the objects known in the waking state, owing to the contact of the mind with them, are perceived like real objects in memory and dream. So the body, the mind and their impressions are different from the Self as they are objects of perception.

50. Just as impurities like clouds etc. do not produce any alteration in the naturally pure ether by their appearance or disappearance; so, there is never any alteration in the ether-like Consciousness free from duality negated by the Sruti.

CHAPTER-XV

IMPOSSIBILITY OF ONE BEING ANOTHER

1. As one cannot become another one should not consider Brahman to be different from oneself. For if one becomes another one is sure to be destroyed.

[The idea is this: The individual Self, if considered to be really different from Brahman, cannot become Brahman as long as it exists; and if it were destroyed who would then become Brahman? Therefore one should know that one is not different from It and It is not different from one.]

2. Things seen (in the waking state) are seen like a picture painted on a canvas when one remembers them. Those by and in which they are so seen are respectively known to be the individual Self and the intellect.

3. What is perceived to be connected with karakas and entailing results is found to be in the (category of) objects when it is remembered. The seat, therefore, in which it was perceived before was an object of Consciousness).

4. The seen (e.g. the intellect) is always different from the seer as it is an object of knowledge like a jar. The seer is of a nature different from that of the seen. Otherwise the seer would be devoid of the nature of being the witness like the intellect.

5. When they are considered to be one's own caste etc. becomes the cause of injunctions like a dead body. They do not, therefore, belong to the Self. The Self would otherwise become the non-Self.

6. As it is said in the Sruti, pleasure and pain (do not touch one who is bodiless). Bodilessness is not the result of actions. The cause of our connection with a body is action. Therefore an aspirant after knowledge should renounce actions.

7. If the Self is considered to be independent with regard to the performance of actions. It must be so with regard to their renunciation also. Why should, therefore, one perform actions when the result is known to be Bodilessness which cannot be produced by actions?

8. After giving up caste etc., which are the causes of duties, a wise man should (constantly) remember, from the scriptures, his own real nature which is incompatible with causes of duties.

9. The one and the same Self is in all beings and they are in It just as all beings are in ether. As by the ether, everything is pervaded by the Self which is considered to be pure and consisting of the Light of Pure Consciousness.

10. By negating wounds and sinews the Sruti negates the gross body (from the Self). Being pure and free from sin and virtue, the Self is free from all the impressions of pain and pleasure. The Sruti again discards the subtle body by calling the Self bodiless.

11. He who knows the Self to be the same everywhere like Vasudeva, who speaks of the same Self residing in a pipal tree and in his own body, is the best of the knower of Brahman.

12. Just as the ideas of me and mine are not thought to exist in either body, so, also they do not exist in one's own. For the Self is the common witness of all intellects.

13. Desire, aversion and fear have a seat common with that of the impressions of colours. As they have for their seat the intellect, the knower, the Self is always pure and devoid of fear.

14. The meditator assumes the form of the object meditated upon; for the latter is different from the former; there can be no such actions in the Self in order that It may be established in Itself, as It is independent of actions (owing to the fact that It is the Self). For It would not be the Self if it is depended on actions.

15. Pure Consciousness is of one homogeneous nature like the ether, undivided, without old age and impurity. it is conceived to be of a contrary nature on account of adjuncts such as, the eye etc.

16. What is called the ego is not the property of the Self as it is an object of perception like jars and other things. So are to be known the other functions and the impurities of the mind. The Self, therefore, is without any impurity.

17. The Self is changeless and all-pervading, on account of Its being the witness of all the functions of the mind. It would be of limited knowledge like the intellect etc., if it were subject to change.

18. Unlike the knowledge gained through the eyes etc. the knowledge of the Knower does not cease to exist. it is said in the Sruti, knowledge of the Knower does not go out of existence. The knower, therefore, is always of the homogeneous nature of knowledge.

19. One should discriminate thus: Who am I? Am I a combination of the elements or the senses, or am I any one of them separately?

20. I am not any one of the elements separately nor their aggregate; similarly, I am not any one of the senses nor their aggregate; for they are objects (like jars etc.) and instruments (like axes etc.) of knowledge respectively. The knower is different from all these.

21. Placed like fuel in the fire of the Self, burning brightly by Ignorance, desire and action, the intellect always shines forth through the door-like apertures like ears etc.

22. The form of the Self is the experiencer of gross objects (in the waking state) when the intellect, ignited by the objects which are in the place of oblations, functions among the senses of which the right eye is the chief.

23. One does not get attached to the impurities of the waking state if, at the time of perceiving colours etc., one remembers that oblations are being offered to the fire of the Self, and remains free from desire and aversion.

24. Manifested in the abode of the modifications of the mind (in dream), and witnessing the impressions produced by actions due to Ignorance, the Self is called *Taijasa*. It is then the self-effulgent witness.

25. (In deep sleep) when neither objects nor their impressions are produced in the intellect by actions, the Self, cognizant neither of objects nor of their impressions, is known to be *Prajna*.

26. The condition of the mind, the intellect and the senses, produced by actions are illumined by Pure Consciousness like jars and other things by the sun.

27. As it is so, illumined by the Light the functions of the mind which exist for It i.e. Pure Consciousness, the Self is regarded by the ignorant only as an agent of those functions.

28. Therefore also, illumined everything by Its own Light, the Self is considered to be all-knowing. Similarly, It is regarded as the Accomplisher of everything as It is the Cause of all actions.

29-30. The Self with adjuncts is thus described. (But) It is without adjuncts, indescribable, without parts, without qualities and pure, which the mind and speech do not reach. (For philosophers differ in their conceptions about the Self. Different conceptions are; the Self is (1) conscious, (2) non-conscious, (3) an agent, (4) a non-agent, (5) all pervading, (6) not all-pervading, (7) bound, (8) free, (9) one, (10) many, (11) pure, (12) not pure, and so on.

31. Words with the mind turn back without reaching It as It is without qualities, without actions and without attributes.
32. One should know the Self comparable to the other which is all-pervading and free from all objects having forms, to be the pure and supreme Goal in the Vedanta.
33. One should give up the waking state, its impressions (i.e. dream) and deep sleep which causes everything to merge in itself. The Self, the witness of them all, is then in the nature of Pure Consciousness like the sun which has dispelled the darkness of the night.
34. Illuminating the modifications which have for their objects waking, dream and deep sleep, the all-pervading Self is the same in all beings, and is the witness of them all.
35. Caused by Ignorance the diverse functions of the intellect (called knowledge) come to exist when the body, the intellect, the mind, the eye, objects and light happen to co-exist (with the Self).
- 36-37. One should discriminate from these the Self which is the witness, free from all fear, from all adjuncts, free from impurity, firm like the ether, without parts and without actions and know It to be the pure, supreme Brahman, the same in all beings, the all-pervading whole, the all comprehensive Principle which is eternally free from all duality.
38. One should ascertain whether Pure Consciousness which is the witness of all the mental modifications, is knowable or not, and all knowable, whether It is an object of knowledge or not.
39. The supreme Brahman is never capable of being known by me or others, according to the teachings of the Sruti, 'unseen seer', unknown, (knower) and 'finite' (if thought to be known), and so on.
40. Independent of every other knowledge, of the nature of the light of Pure Consciousness and not distanced by anything, Brahman, my own nature, is always known by me.
41. The sun does not require any other light in order to illumine itself; so, Knowledge does not require any other knowledge except which is its own nature in order to be known.
42. Just as one light does not depend on another in order to be revealed, so, what is one's own nature does not depend on anything else (i.e. being of the nature of Knowledge). The Self does not require another knowledge in order to be known.

43. A thing naturally lacking luminosity gets revealed (i.e. has only its surrounding darkness removed) when in contact with something which by nature is luminous. The saying, therefore, that luminosity is an effect produced on other things by the sun is false.
44. Something non-existent coming into existence from something else is called its effect. But light which is the sun's own nature does not come into existence from previous non-existence.
45. Just as when jars and other things get revealed the sun and other luminous bodies are called the agents of revealing those things on account of their proximate existence only (but are not really the agents); so the Self which is Pure Consciousness only is called a knower (on account of its existence proximate to things known, but is not really an agent).
46. Just as the sun though devoid of effort on its part, is called the revealer of a snake coming out of its hole, so, the Self, though of the nature of Pure Consciousness only is called a knower (without agency on its part).
47. Just as fire which is naturally hot is called a burner on account of its existence (proximate to things burnt), so is the Self a knower (on account of its existence proximate to objects of knowledge). For the Self is called a Knower when adjuncts are known like the sun which is called a revealer when the snake is seen coming out of its hole.
48. Just as the Self, though devoid of effort, is called a knower, so, It is called an agent (though devoid of effort) like the loadstone. In its own nature, therefore, It is neither capable of being known or unknown.
49. As it is taught in the Sruti that the Self is different from both the known and the unknown, (It is other than the manifested and the un-manifested). The ideas such as, bondage, liberation, etc. are likewise superimposed on the Self.
50. Just as there is no day or night in the sun as it is of nature of light only, so, is there no knowledge or ignorance in the Self which is of the nature of Pure Consciousness only.
51. Knowing Brahman described 'mine' in all respects and gets the perfect conviction in the ether like goal devoid of (the gross and the subtle) bodies, describes as having no connection with acceptance or rejection, according to the method delineated, one is certainly never born again.
52. One who has fallen into the stream of births and deaths cannot save oneself by anything else except Knowledge.

53. The sruti says that the knots of the heart are torn asunder, all doubts disappear and one's actions come to an end when the Self is seen.

54. A man gets liberated if he discards the ideas 'me' and 'mine' in all respects and gets the perfect conviction in the ether like goal devoid of (the gross and the subtle) bodies, described here according to right inference and the scriptures well-studied.

CHAPTER-XVI

CONSISTING OF EARTH

1. The hard material in the body is known to be a transformation of earth; the liquid part consists of water; and heat, vibration and apertures in the body are due to fire, air and ether respectively.

2. Smell etc., (i.e., the senses) and their objects are produced from earth etc. respectively as the senses have for their objects things of their own kind e.g. colour and light (the latter being of the same nature as the former, its object).

3. These are called the organs of knowledge; the larynx and the hand etc. are called the organs of action; and the mind, the eleventh which is within the body, is for the purpose of knowing different objects one after another (as they tend to present themselves at the same time).

4. The intellect is for determining objects. Always illumining the all-pervasive intellect by its light, which is Its own nature, the Self is called the Knower. [The purport of the above four verses is that the Self is different from the body, the senses, the mind and the intellect.]

5. Just as light assumes the forms of objects revealed by it, but is really different from, though apparently mixed up with them, so, the Self is different from the mental modifications (whose forms It assumes while revealing them).

6. The Self illumines, without effort, the intellect in the forms of sound etc. present before It; like a stationary lamp devoid of any effort which illumined everything within its reach.

7. Pleasure etc. qualify the intellect identifying Itself with the combination of the body and the senses and illumined by the eternal Light of the Self.

8. For one considers oneself to be distressed by pain in the head etc., the Seer is different from the seen i.e. that which feels pain. The Self is free from pain as It is the Seer (of the pain).

9. One becomes unhappy when one identifies oneself with the intellect which has assumed the form of unhappiness but not by merely seeing it. The Witness is the pain in the body, which is combination of the limbs and the senses, does not feel pain.

10. May it not be that the Self is both object and subject like the eye? No; the eye consists of several parts and is a combination. But the Self does not become an object as It is the Seer.

11. One may argue that the Self also has many qualities such as knowledge, effort and so on (and, therefore, like the eye It may be both subject and object). No, it is not so; It can never be an object because like light It has only one quality viz. Knowledge.

12. Just as light, though an illuminator, does not illumine itself, so, even assuming that there is a dividing line (dividing It into two categories viz. subject and object) in the Self. It cannot illumine Itself. For it is of a homogeneous conscious nature.

13. Nothing can be an object of its own quality. For fire does not burn or illumine itself.

14. The doctrine of the Buddhists that the intellect is perceived by itself is refuted by this. Similarly, the assumption of parts in the Self is also unreasonable. For It is of a homogeneous nature without having a dividing line in It.

15. The doctrine of the void (Nihilism) is also not reasonable as it must be accepted that the intellect is witnessed like a jar by another i.e. the Self. For the Self exists even before the intellect comes into existence..

16. Whatever is pervaded by anything is an effect of that thing, the cause. The cause has an existence invariably anterior to that of the effects. Itself uncaused the cause producing effects (such as, the intellect etc.) must, therefore, exist before them.

17. Discarding Ignorance - the root of all superimposition and the controller of transmigratory existence - one should know the Self to be the Supreme Brahman which is always free and devoid of fear.

18. Transmigratory existence consists of waking and dream. Their root is deep sleep consisting of Ignorance. No one of these three states has a real existence because each goes out of existence when another remains in it. One should, therefore, give up all these three states.

19-20. Just as the closing and opening of the eyelids, connected with the vital force, are mistaken for the properties of the eye which is of the nature of light, and just as motion is wrongly attributed to the mind and the intellect which are also of the same nature; so, the Self, though really not an agent, is mistaken for one because actions arise when the body, the intellect, the mind, the eye, light, objects, etc. coexist with it.

21. The peculiar characteristic of the mind is reflection and that of the intellect is determination, and not vice versa. Everything is, therefore, superimposed on the Self.

22. Organs are (thought to be not all-pervading but) limited by their particular appendages (which are in the body). The intellect gets identified with the organs (and hence in the body). Illuminating the intellect, therefore, the Self appears to be of the same size as the body.

23. (Objection) Both knowledge and its objects are extremely momentary i.e. perishable by nature every moment. They are appearances only without any reality whatever and are continually being produced. Just as a lamp of the preceding moment appears to be the same in the succeeding moment on account of similarity, so, both the objects and the subjects of the preceding and succeeding moments wrongly appears to be identical on account of similarity. The goal of human life is the removal of this idea of the continuity in knowledge and its objects (and the removal of the indiscrimination to which it is due).

24. (Reply) According to one school of these philosophers external things are objects of knowledge which is different from them. According to another school external objects other than knowledge do not exist. The unreasonableness of the former school is now going to be described.

25-26. (According to this school) knowledge has to be admitted to be identical with external things; and everything being momentary and the intellect, the receptacle, in which the impressions of memory are to be retained, being non-existent (at the time of receiving the impressions), there will always be the absence of memory. Being momentary, (according to them) the intellect never retains the impressions of memory. (Again recognition is said to be due to a misconception of similarity but) there is no cause of similarity (between the preceding and the succeeding moments). (If, on the other hand, a witness perceiving both the moments be admitted,) the doctrine of momentariness is abandoned. But that is not desirable.

27. The teaching of a means to the attainment of the end (viz., the bringing to an end of the idea of continuity in knowledge and its objects) becomes useless. For, it requires no effort to be accomplished as all phenomena exist

only for a moment. The coming to an end of the said continuity does not, therefore, depend on anything else.

28. If according to you, the effect depends on the cause though unconnected with it, you have to accept dependence on a series which is quite foreign. If you say, Though all things i.e. causes and effects, are momentary, some effects depend on some fixed causes still nothing can depend on anything else (according to your doctrine of momentariness).

29. The particular one of two things existing at the same time and connected with each other is fit to depend on the other owing to whose connection it is benefited.

30. Our doctrine is that there is false superimposition on the Self and its negation in the same Self. Please tell me who will attain liberation, the result of Knowledge, according to you who hold that all, i.e. both the superimposed and the substratum, are annihilated.

31. That oneself exists is undoubted. You may call it Knowledge, Self or whatever you like. But Its non-existence cannot be admitted as It is the witness of all things existing and non-existing.

32. That by which the non-existence of things is witnessed must be real. All would be ignorant of the existence and non-existence of things if that were not the case. Therefore yours is a position which cannot be accepted.

33. That which must be admitted to exist before the deliberation about existence, non-existence or both is One without a second as there cannot be a cause of diversity before there is any superimposition on It. It must be eternal and different from what is superimposed.

34. Accept duality as unreal. For it comes to exist by way of superimposition like dream objects and does not exist before the deliberation about its existence, non-existence etc.

35. All the modifications of the Primeval Cause are known to be unreal according to the scriptures which say that they have 'words' only fit their support and that 'he' dies again and again and so on. The Smriti also says, 'My' Maya (is difficult to be got rid of').

36. The Self is, therefore, pure and is of a nature contrary to that of what is superimposed. Hence It can neither be accepted nor rejected. It is not superimposed on anything else.

37. Just as there is no darkness in the sun as it is of the nature of light only, so, there is no Ignorance in the Self as It is of the nature of eternal Knowledge.

38. Similarly, the Self has no change of states as It is of changeless nature. It would, no doubt, be destructible if It underwent any change.

39-41. Liberation becomes artificial and therefore transitory according to the philosopher who holds that it is a change of one state into another on the part of the Self. Again it is not reasonable that it is a union (with Brahman) or a separation (from nature). As both union and separation are transitory, Liberation cannot consist of the individual Self going to Brahman or of Brahman coming to it. But the Self, one's own real nature, is never destroyed. For, it is uncaused and cannot be accepted or rejected by oneself (or by others), while other things (e.g. states etc.) are caused.

42. As it is the Self of everything, not different from anything and not an object like a thing separate from Itself. It cannot be accepted or rejected. It is, therefore, eternal.

43. Everything transitory is for the experience of the Self which is eternal and free from all adjuncts. (Liberation is, therefore, nothing but being established in one's own Self.) As it is so, one aspiring after liberation should renounce all (Vedic) actions with their accessories.

44. To know the real Self to be one's own is the greatest attainment according to the scriptures and reasoning. To know wrongly the non-Self such as the ego etc., to be the Self is no attainment at all. One, therefore, should renounce this misconception (By knowing that one is Brahman).

45. The deviation of the Gunas from the state of equilibrium (which they have during the dissolution of the universe with their consequent evolution) is not reasonable. For no causes of this transformation are admitted in as much as (according to these philosophers) ignorance is then merged. (Individual souls, Purushas as they are called, are always spectators only and Ishwara is not admitted.)

46. If the Gunas be the cause of their mutual change there will always be change or none at all. (If one argues that there cannot be a continuous transformation in the Gunas as creation, maintenance and dissolution are known to come one after another, still) there will be no regulating cause of the modifications of the Gunas acting either on the Purushas or on the Gunas; (and no other categories are admitted in the Sankhya philosophy).

47. If, as admitted, the Prakriti or Pradhana work for (the bondage and the liberation of) the Purushas there will be no distinction between the bound and the liberated. Moreover, there is no relation between what is desired (i.e. liberation) and one who desires it as the Purusha has no desire at all, neither the other, i.e. the Prakriti.

48. As the Purusha is changeless it is not reasonable to the Sankhya philosophy also that the Prakriti can work for it. Even admitting change in the Purusha, it is unreasonable (that the Prakriti is of any service or disservice to it.

49. As there can reasonably be no mutual relation between the Prakriti and the Purusha and as the Prakriti is non-conscious it is unreasonable that the Prakriti can render any service to the Purusha.

50. If any action is admitted in the Purusha, it must be perishable. If (it is argued that) the action in the Purusha is in the nature of Knowledge only, we meet with the difficulty spoken of before. If un-cause action in the Prakriti be admitted, it becomes unreasonable that there can be liberation.

51. Pleasure etc. cannot be the objects of knowledge; for they are the properties of the same substance, just as heat, (a property of fire) cannot be revealed by light.

52. Pleasure and knowledge cannot come together as each of them is (separately) caused by the contact of the mind with the self. Therefore pleasure cannot be the object (of knowledge).

53. As other qualities also are different from one another (like knowledge and pleasure) they cannot be produced at the same time. If it be considered that the knowledge of the qualities is nothing but their coming in contact with one and the same self, we say No; for, they are qualified by knowledge.

54. Pleasure etc. are surely objects of knowledge, because they are qualified by it and also on account of the memory, 'pleasure was known by me'. (Moreover, they cannot be known by being connected only with the self and not with knowledge). For, the self is non-conscious as it is different from knowledge according to you.

55. Pleasure etc. cannot be the qualities of the soul as it is changeless according to you. Moreover why should pleasure etc. of one soul not be there in other souls and also in the mind as difference is common?

56. If knowledge be the object of a second knowledge a regressus ad infinitum is inevitable. If, however, a simultaneous production (of the two

knowledge from one single contact of the mind with the self) be admitted, you must accept (the simultaneous production of colour, taste, smell, etc. from the same contact).

57. There is no bondage in the Self as there is no change of condition in It. There is no impurity in the Self in as much as It is 'unattached', as the Sruti says.

58. (The Self is eternally pure) as it is beyond the mind and speech, one only and without any attributes, as the Sruti says: It does not get attached.

59. (Objection) If this be so, in the absence of bondage there cannot be any liberation and the scriptures are, therefore, useless.

(Reply) No. Bondage is nothing but a delusion of the intellect; the removal of this delusion is liberation. Bondage is nothing but what has been described.

60. Illumined by the light of the Self which is Pure Consciousness, the intellect (falsely) believes that it is itself conscious and that there is none else which is on. This is delusion. It is in the intellect.

61. Consciousness which is of the nature of the eternal Self is superimposed on the intellect. This indiscrimination is also beginningless (like the ignorance to which it is due). This indiscrimination, and nothing else, is what is called transmigratory existence.

62. The removal of this indiscrimination and nothing else is what is called liberation, as all other conceptions of it are unreasonable. It is the destruction of the Self according to those who consider liberation to be the change of the individual Self in to a different Being.

63. Similarly it is also not reasonable that liberation is a change of condition (on the path of the Self) as it is changeless, If, however, any change be assumed to exist in It, it must be admitted to consist of parts and so to be destructible like jars and other things.

64-67. Therefore the conception of bondage and liberation different from this is wrong. The conception of the Sankhyas, the Kanadas and the Buddhists about them are not tenable according to reason. They should not be accepted. For, they are not supported by reason and the scriptures. Hundreds and thousands of errors on their part may be mentioned. As the scriptures other than the Vedas have been condemned in the ancient sacred tradition, scriptures other than these (they should not be accepted). A wise man should give up the teachings of such scriptures and all crookedness, and with faith and devotion should have a firm understanding of the true import of the Vedanta accepted by Vyasa.

68. False doctrines of dualism and those according to which the Self is not admitted have thus been refuted by reasoning, so that those who aspire after liberation may be steady in the path of Knowledge (described in the Vedanta) and be free from doubts arising from other's doctrines.

69. Having attained the extremely pure, non-dual Knowledge which is Its own, Witness and contrary to what is superimposed, a man perfectly convinced (of the Truth of the Self) becomes free from ignorance and gets eternal peace.

70. Those who are free from defects and vanity should always fix their mind on Brahman which is always the same, after having a firm grasp of the Knowledge which arises only through the teacher and the Vedas and is the Supreme Goal. For, no man who knows Brahman to be different from himself is a knower of truth.

71. When he acquires this Knowledge, the supreme purifier, a man becomes free from all merit and demerit produced by ignorance and accumulated in many other past lives. He, like the ether, does not get attached to actions in this world.

72. This Knowledge should be imparted only to him whose mind has been pacified, who has controlled his senses and is freed from all defects, who has practiced the duties enjoined by the scriptures and is possessed of good qualities, who is always obedient to the teacher and aspires only after liberation and nothing else.

73. Just as one is free from the ideas of 'me' and 'mine' in respect of others' bodies, so, one becomes free from those ideas in respect of one's own body when one knows the Supreme Truth. One becomes immediately liberated in all respects on attaining this very pure Knowledge.

74. There is no attainment higher than of Self-knowledge in the worlds of men and gods. It arises from nothing but the Vedanta. This Knowledge, superior even to the kingdom of Indra, should, therefore, not be imparted to any person without examining him carefully.

CHAPTER-XVII

RIGHT KNOWLEDGE

1. The Self is to be known. It is beyond everything knowable as there exists nothing else except it. I bow down to that pure, all knowing and omniscient One which is to be known.

2. I always bow down to those teachers who are conversant with words, sentences and sources of Knowledge and who, like lamps, have shown clearly to us Brahman, the secret of the Vedas.

3. I bow down to my teacher whose words fell (in to my ears) and destroyed ignorance (in me) like the sun's rays falling on darkness and destroying it. I shall now state the reasoning leading to the right conclusion about the Knowledge of Brahman.

4. There is no other attainment higher than that of the Self. For that is the purpose for which the teachings of the Vedas, the Smriti and the actions (described in the work portion of the Vedas) are there.

5. The acquisition on the part of oneself considered to be a source of happiness produces the opposite result also. It is for this reason that the Knowers of Brahman say that the greatest acquisition is that of the Self as it is eternal.

6. Of the nature of being always attained, the Self does not depend on anything else in order to be acquired. The acquisition that depends on other things (e.g. effort etc.) is due to ignorance (and so vanishes when the means to which it is due vanish.)

7. The conception (of the existence) of the non-Self is what is called ignorance, the destruction of which is known to be liberation. This destruction is possible by means of Knowledge only, which is incompatible with ignorance. (Compatible with ignorance), actions cannot destroy it.

8. That actions produced by desires caused by ignorance gives rise to results which are perishable, and that Knowledge produces an imperishable result are known on the evidence of the Vedas.

9. The learned know the Vedas to be one continuous whole the only purpose to which is to demonstrate one thing viz., Knowledge in as much as the oneness of the Self is to be known by the understanding of the Vedic sentences.

10. (One may object that Brahman and the individual Self are different from each other as they are the meanings of two words which are not synonymous. The object is not reasonable) in as much as one has to know the difference between the words from that between their meanings and the difference between their meanings from that between the words. (Therefore the objector is led to the fallacy of reciprocal dependence. So no difference between them can be accepted, there being no Vedic evidence.) (Objection): As the Sruti states three things besides the Self viz. names, forms and actions (it evidently supports the existence of things other than the Self).

11-12. (Reply): As they are interdependent like a painting and a description of it, they are unreal. So the whole of the universe is really non-existent but exists only for a deluded intellect.

13. It is, therefore, reasonable that this universe is unreal. Existence-Knowledge only is real. Existing prior to everything, it is both the knower and the known. It is the form only that is unread.

14-15. Existence-Knowledge through which all things in dream are known is the knower. It is the same entity that is known in dream by Maya. It is the same Consciousness through which one sees, hears, speaks, smells, tastes, touches and thinks in that state is respectively called the eye, ear, the larynx, the auditive organ, the tongue, the organ of touch and the mind. Similarly, it is the same Consciousness that becomes in dream the other organs also functioning variously.

16. Just as the same jewel assumes different colours owing to its proximity to different (coloured) things, so, Pure Consciousness assumes different forms on account various adjuncts which are superimposed on It (in dream).

17. As in dream so in the waking state different forms are superimposed on this Consciousness. It manifests the objects of the intellect when It performs actions produced by desires due to delusion.

18. The events in the waking state are similar to those in dream. The ideas of the interior and exterior in the former state are as unreal as in the latter like reading and writing depending on each other.

19. When the Self manifests different objects, It desires to have them; and accordingly there arises in it a determination (to acquire those objects). It then meets with those particular results of actions done according to particular desires followed by particular determination.

20. Unperceived in deep sleep but perceived (in waking and dream) by those only who are ignorant, the whole of this universe is an outcome of Ignorance and therefore unreal.

21. It is said that in the Sruti that the consciousness of the oneness of the individual Self and Brahman) is Knowledge, and that of a difference (between them) is Ignorance. Knowledge is, therefore demonstrated in the scriptures with great care.

22. When the mind becomes purified like a mirror, Knowledge is revealed in it. Care should, therefore, be taken to purify the mind by Yama, Niyama sacrifices and religious austerities.

23. The best austerities regarding the body, the mind and speech should be practiced in order to purify the mind. The controlling of the mind and emaciating of the body in different seasons should be undertaken.

24. The attainment of the one pointed ness of the mind and the senses is the best of austerities. It is superior to all religious duties and all other austerities.

25. Sensuous perceptions are to be regarded as the waking state. Those very perceptions revealed in sleep as impressions constitute the dream state. The absence of perception and their impressions is known as to be deep sleep. (The witness of three states) one's own Self should be regarded as the supreme Goal to be realised.

26. What is called deep sleep, darkness or ignorance is the seed of the waking and dream states. It gets perfectly burnt by the fire of Self-Knowledge and it no more produces effects, like a burnt seed that does not germinate.

27. That one seed called Maya is evolved into the three states which come one after another again and again. The Self, the Substratum of Maya though only one and immutable, appears to be many, like reflection of the sun in water.

28. Just as the one seed, called Maya, is regarded as different according to different states such as, the undifferentiated dream etc. so, the Self appears to be different in waking and dream bodies, (both individual and aggregate) like reflection of the moon in water.

29. Just as a magician comes and goes on an elephant (created by his own magic), so, the Self, though devoid of all motion, appears to be undergoing conditions such as, the undifferentiated, dreams etc.

30. Just as (in the above example) there is no elephant or its driver, but there stands the magician different from them, so, there are no undifferentiated etc. nor their knower. The Witness which is always of the nature of Pure Consciousness is different from them.

31. There is no magic for the people of right vision or for the magician himself. It is only for the people of clouded vision that magic exists. Hence one, not really a magician, wrongly appears to be so.

[So it is the ignorant only that wrongly believes that Brahman is the wielder of Maya which is equally non-existent both for men of Knowledge and for Brahman.]

32. The Self should be regarded as Brahman in accordance with the Srutis, The Self is immediate; All knots of the heart are torn asunder, If not and so on.

33. (Objection): It is not perceived by the senses as It is devoid of sound etc. Again how can It be perceived by the intellect as It is different from pleasure and so on?

34. (Reply): Just as Rahu, though invisible, is seen in the moon (during an eclipse) and the reflections (of the moon etc.) are seen in the water, so, the Self, though omnipresent, is perceived in the intellect.

35. Just as the reflection and the heat of the sun, found in the water, do not belong to it, so, Consciousness, though perceived in the intellect, is not its quality; for It is of a nature opposite to that of the intellect.

36-37. The Self whose Consciousness never goes out of existence is called the Seer of seeing when it illumines that modification of the intellect which is connected with the eye, and similarly it is called the Hearer of hearing (and so on). The Unborn One called the thinker for thought when It illumines that modification of the mind which is independent of external objects. It is called the knower as Its power of Consciousness never fails; so the Sruti says, the Seeing of the Seen is not destroyed.

38. That the Self is immutable is known from the Srutis, as if It were at rest and It moves as it were. That It is pure is known from other Srutis: The thief in this state and Unattached.

39. The Self is conscious even in deep sleep as well as in the waking and dream as Its power of Consciousness never ceases to exist and as It is changeless. It is only in the objects of knowledge that there is a difference (in dreamless sleep) as the Sruti says, when there is.

40. The consciousness of objects (which arises out of the functioning of the eye etc.) is immediately known; for it depends on an intervening reflection of the Self (in order to be known). As it is the Self of (phenomenal) consciousness Brahman is immediately known.

41. Just as a second lamp is not necessary in order to illumine a lamp, so, a second consciousness is not necessary to make known Pure Consciousness which is of the nature of the Self.

42. The Self is not an object (of knowledge). There is no change or many-ness in It. It is, therefore, capable of neither being accepted nor rejected by Itself or by anyone else.

43. Why should a man have even the lesser fear who knows that he is the Self comprising the interior and exterior, beyond birth, death, decay and old age?

44. It is only before the negation of the idea of caste etc. on the evidence of the Sruti Not large, the ascertainment of the nature of the Self, on the authority of the sentences "Thou Art That", and before the demonstration of

the Self (to one), on the part of (the knowledge portion of) the Vedas, that Vedic actions are to be performed (and not afterwards).

45. Caste etc. given up with the giving up of the previous body do belong to the body only and not to the Self. For the very same reason of being perishable the body is also not the Self.

46. The conceptions of 'me' and 'mine' with regard to the non-Self, the body etc. are due to Ignorance and should be renounced by means of Self-knowledge as there is the Sruti of the Asuras.

47. Just as the duty of observing defilement for ten days (following child birth or the death of a kinsman) is refrained from when one becomes a wandering religious mendicant; so, the duties belonging to particular castes etc. comes to an end when right Knowledge is achieved.

48. A man of Ignorance reaps the results of those actions done according to particular desires followed by particular determinations. But when the desires of a man of self-knowledge vanish he becomes immortal.

49. The outcome of the ascertainment of the real nature of the Self is cessation of actions etc. The Self is neither an end nor means. It is, according to the Smriti, eternally extended.

50. Four things are only the results of actions viz., the production, acquisition, transformation and purification of something. They produce no other results. All actions with their accessories should, therefore, be given up.

51-52. One desirous of attaining Truth withdraw in to the Self the love that he has for external persons or things. For, this love, secondary to that for the Self, is evanescent and entails pain. He then should take refuge in a Teacher, a knower of Brahman, who is tranquil, free, bereft of actions and established in Brahman as the Sruti and Smriti say, one having a Teacher knows and Know that.

53. That Teacher should immediately take the disciple in the boat of Knowledge of Brahman across the great ocean of darkness which is within him - the disciple who is of a one-pointed mind and endowed with the qualities of a (true) disciple.

54. The powers of seeing, touching, hearing, smelling, thinking, knowing and so on, though of the nature of Pure Consciousness, differ on account of adjuncts.

55. Just as the sun illumines the world with its rays which are from growth and decay, so, the Self always knows all things in general and all particular things and is pure.

56. Appearing to be in the body owing to Ignorance and, therefore, appearing to be of the same size as the body, the Self is regarded as different from things other than the body (and possessed of its qualities) like the moon etc. reflected in water and appearing to be possessed of its qualities.

57. One who merges the gross external objects experienced in the waking state in the subtle objects experienced in dreams, and these again in ignorance and then comes to know the Consciousness of the Self attains Brahman and has to follow any path northern or southern.

58. Having thus renounced the three states of the undifferentiated etc. one gets across the great ocean of ignorance, for one is by nature established in the Self without qualities, pure, awakened and free.

59. One is not born again when one knows that one is unborn, deathless, devoid of old age, free from fear, pure and knowing all particular things and things in general.

60. How can one be born again who has known the oneness of the Self and Brahman and is sure of the non-existence of the seed called ignorance stated before?

61. When the Witness is discriminated from the intellect etc. which are unreal, It does not identify itself again with the gross or the subtle body as before, just as butter raised from milk and thrown into it does not get mixed with it again.

62. One becomes free from fear when one knows that one is Brahman which is Existence, Knowledge and Infinite, beyond the five sheaths consisting of food etc. and which is described in Sruti as not perceivable and so on.

63. That knower of the Truth of the Bliss of the Self has no cause of fear whatsoever. For, afraid of him, the organ of speech, the mind, fire and so on act regularly.

64. Whom should the knower of the Self salute if he is established in his own Glory which is infinite, non-dual and beyond name etc? Actions then have no utility from him.

65-66. The externally conscious individual which is one with the aggregate of the Gross bodies and the individual which is conscious internally only and on with the aggregate of the subtle bodies are both merged in the individual experiencing deep sleep which is one with the undifferentiated.

As the three states viz. deep sleep etc. has words only for their support they are unreal. The truthful man, therefore, who knows that he is Existence-Brahman, gets liberated.

67. I have no knowledge or ignorance in Me as I am of the nature of homogeneous Consciousness only, just as there is no day or night in the sun which is of the nature of light only.

68. As the truth of the scriptures may never be doubted one should always remember one identified with Brahman has nothing to accept or reject.

69. A man is never born again who knows that he is one only in all beings like the ether and that all beings are in him.

70. The Self is pure and self-effulgent having by nature no interior, exterior, middle or anything else anywhere, according to the Sruti, devoid of the interior or exterior.

71. The Self is a non-dual (and left over) by the negation of the universe according to the Sruti, 'Not this, not this'. It should be known as described in the Sruti, 'Unknown knower' and never otherwise.

72. If one knows that one is the supreme Brahman, the Self of all, one should be regarded as the Self of all beings according to the Sruti, 'their Self'.

73. The individual becomes adorable by gods and free from being under their control (unlike beasts under men), if he clearly knows the supreme Self, the shining One to be himself.

74. The Truthful man who has renounced everything unreal does not get bound again when he knows that he is always Consciousness, the eternally existing Self devoid of everything like the ether.

75. Those are to be pitied who know the supreme Brahman to be otherwise. Those, on the other hand, who know It to be not different from themselves are established in the Self and are their own masters. They have all the gods under their control.

76-77. Give up all connection with caste etc. all actions and all talk regarding the non-Self. Always meditate on the pure Self, the all-comprehensive Principle, as Aum. The Self, which like a causeway protects everything

established (such as, castes, order of life etc.) and which, untouched by day and night, is in all directions, horizontal, upward and downward, and free from unhappiness, is of the nature of eternal consciousness.

78. One should know oneself to be the Supreme Brahman free from all bondage, merit and demerit, past and future, and also from cause and effect.

79. The self is regarded as the doer of everything though It is a non-doer. It is pure. It runs ahead of those that run, though it does not move at all. It appears to be many though unborn. For It possesses all power by Maya.

80. Without action, a non-agent and one without a second, I, the universal Self, make the world go round like a king who is only a witness or like the loadstone which moves iron by its proximity only.

81. One should have the conception that one is Brahman which is without qualities, without actions, Eternal, free from duality, free from unhappiness, pure, awakened and free.

82. Having gained a perfect knowledge of bondage and liberation with their causes (viz. Ignorance and Knowledge respectively) having acquired a complete understanding of causes and effects which are objects of knowledge and are (therefore) to be negated and having properly known the one supreme and pure Truth (to be the Self) which is beyond all objects of knowledge, known in the Vedanta and taught by the Sruti and the teacher, a knower of Brahman stands freed from the fear of being born again, becomes all and all-knowing, goes beyond grief and delusion and has the acme of his life fulfilled.

83. The Self cannot be accepted or rejected by Itself or others, nor does It accept or reject anyone else. This is right Knowledge.

84. For this Knowledge which is the subject of all the Vedantas, produces the conviction that the Self is Brahman. One becomes perfectly free from the bondage of this transmigratory existence when one achieves it.

85. This Knowledge which is the supreme purifier and the greatest secret of all the Vedas and gods is revealed here (in this chapter).

86. This supreme and secret Knowledge should not be imparted to one who has not controlled oneself, but should be given to a disciple who is obedient and dispassionate.

87. As there is no equivalent which a disciple may offer to the teacher for imparting to him Self-knowledge one should always possess the qualities of a disciple, achieve Knowledge and thus get across the ocean of transmigratory existence.

88. I bow down to that All-knowing and All-powerful One who is of the nature of consciousness and besides whom there is nothing else viz. a knower, knowledge or an object of knowledge.

89. I bow down to my most adorable Teacher who is all-knowing and has, by imparting Knowledge to me, saved me from the great ocean of births and deaths, filled with Ignorance.

CHAPTER-XVIII

THOU ART THAT

1. I bow down to that Eternal consciousness, the Self of the modification of the intellect, in which they merge and from which they spring.

2. I bow down to the great mendicant, the Teacher of my Teacher who, of great intellect, routed hundreds of enemies of the Sruti by means of words comparable to swords made impenetrable through thunder-like reasoning and protected the treasure of the real import of the Vedas.

3. If the conviction, 'I am nothing but Existence and am ever free' were impossible to be attained, why should the Sruti teach us that so affectionately like a mother?

4. Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-Self is negated from the eternally existing Self implied by the word 'I', on the evidence of the Srutis 'Thou art That' etc., in which the implied meanings of the words have been ascertained by reasoning (and the scriptures).

5. Brahman should be regarded as the Self on the evidence of the scriptures just as religious duties are known from the same source. Ignorance vanishes (immediately on the attainment of right Knowledge) like the effect of poison coming to an end when mantras are remembered.

6-7. It is reasonable that of the two ideas, 'I am Existence-Brahman' and 'I am an agent' both of which have the Self for their witness, the one owing its origin to Ignorance should be given up. Springing from evidences which are apparently so viz., sense-perception etc. it gets negated like a mistaken notion of a direction by the other one which has its source in the right evidence of the Vedas.

8. When they say 'Do this' and 'You are experiencers' the scriptures restate popular conceptions. The Knowledge, 'I am Existence' arises from the Sruti. The other (arising from injunctive scriptures) is negated by it.
9. (Objection): Absolute liberation does not arise when one is told, 'Thou art That'. One should, therefore, have recourse to the repetition (of the idea, 'I am Brahman') and support it with reasoning.
10. Even acquainted with the literal meaning of the sentence one, once told, cannot know its true import but requires other things which, as we have said, are two.
11. Just as an injunction regarding Vedic actions is necessary, so it is not in compatible in the case of one so long as one has not directly Known the Self and the Knowledge has not been firmly grasped.
12. All one's efforts (viz. self-control etc.) become useless if one can know Brahman without being enjoined. One should, therefore, go on with the repetition so long as the self is not known.
13. Firm impressions originating from sense-perception do surely negate the Knowledge, 'I am Brahman' arising from the Sruti. Moreover an aspirant is attracted towards external objects through impurities (such as, attachment and so on).
14. Perceptual Knowledge which has for its objects particular properties of things does surely contradict that which arises from hearsay and inferences and which is related only to generic properties of things.
- 15-16. No one is seen freed from the distress of this transmigratory existence simply by understanding the meaning of the sentence. If, however, a rare man is seen to be freed from such distress on the mere hearing of it, he must be inferred to have practiced repetition in previous lives. Moreover our conduct will have to be regarded as non-scriptural (if you do not admit the existence of an injunction) in this case. But that is not desirable.
17. Just as everywhere in the Vedas the means to an end is enjoined after stating the result to be achieved, so here the result, 'Thou art That' is stated and the means can be nothing but this repetition which only is extended as being capable of revealing an eternally existing thing.
18. Therefore, practicing self-control etc. and renouncing everything incompatible with this end and the means to it, one should carefully practice the said repetition in order directly to know the Self.

19. (Reply): This is not so; for the Upanishads end with 'Not this, not this' (and deal with nothing else). Results to be achieved by means of actions are heard of in the previous part of the Vedas but not liberation which has an eternal existence (and is not achievable by means of any action).

20. Just as the distress experienced by one's son is superimposed by the father on himself who has no distress at all, so, the ego is superimposed on the Self which is eternally free from any pain whatsoever.

21. The superimposition (of the ego on the Self) is negated on the evidence of the Sruti, 'Not this, not this' as if it were a reality. And hence no injunctions which are all due to superimposition can by any means be reasonable (after such a negation has taken place).

22. Just as colour is superimposed on and negated from the sky by ignorant people so, there are the superimposition (of the ego) on the Self and its negation from it.

23. This negation is not one of a reality, but is of a false superimposition only like the prohibition of the placing of fire on the highest region of the sky; for liberation would have surely been transitory if things really existing were negated.

24. It is only to objects of knowledge and not to non-objects that a word or an idea can be applied. Brahman which is the Self of them and also of the ego is not within the scope of a word or an idea.

25. Everything such as agency etc. superimposed by the ego on the Self which is Pure Consciousness is negated together with the ego on the evidence of the Sruti, Not this, not this.

26. (The Self is then known to be) Intelligence, Self-effulgent, a Seer, the Innermost, Existence, free from actions, directly cognised, the Self of all, the Witness, One imparting consciousness to others External, devoid of qualities and without a second.

27. On account of the constant proximity of the conscious Self, the ego also appears to be conscious. Hence the two things viz., oneself and things related to oneself that are denoted by the words 'I' and 'mine', originate.

28. As the ego is possessed of species, action, etc. words are applicable to it. But no word can be used with respect to the innermost Self owing to the absence of these from it.

29-30. Words which denote the ego and the other things which reflect the innermost Self express the latter only indirectly, and by no means describe It directly. For, nothing that has no species etc. can be described by means of words.

31. Just as words denoting the actions of fire are applied only indirectly to torches etc (having fire in them) and not directly as they imply a thing different from them; so words implying the Self are applied to the ego having the reflection of the Self and appearing like It.

32-33. As it imitates the mirror the reflection of a face is different from the face. The face which does not depend on the mirror (for its existence) is also different from its reflection. Similarly, the reflection of the Self in the ego is also regarded (as different from the pure Self) like that of the face which is different from the face. The pure Self is considered to be different from Its reflection like the face (which is different from its own). In fact, however, the Self and Its reflection are free from real distinction between each other like the face and its reflection.

34. (Objection): Some say that the reflection in the ego (as distinct from the Self) is the individual soul. (But if one asks how the reflection which is not a reality can experience anything at all, the objects answer that) the reflection is a reality as the shadows of things are known to be realistic according to the Smṛiti. Not only so, there is another reason also (why a shadow should be regarded as a reality). For a man in shadow feels refreshingly cool.

35. (Other objections): Some say that the individual soul is a part of Pure Consciousness. Others hold that it is a modification of the same. Still others are of opinion that the ego together with the reflection of Pure Consciousness in it is the individual soul. Others again think that it is the independent ego, (neither a part nor a modification), which is the experience of this mundane existence.

36. The Buddhists say that the individual soul is the momentary consciousness, 'I'. There is no witness (distinct from the series to see the beginning and the end of these momentary phenomena). Now examine which of these doctrines is reasonable.

37. Let us now stop discussing the different doctrines about transmigratory soul. Let us go on with the present subject. The reflection of the face in the mirror is a property neither of the face nor of the mirror. For, if it were the property of either of the two, it would continue even if the other were removed.

38. If it is argued that it is the property of the face because it is called after, it cannot be so. For, it imitates the mirror and is not seen even when the face is there (but the mirror is removed).

39. (First line) If you say that it is the property of both, we say, 'No' because it is not seen even when both are present (but improperly placed).

(Second line) (Objection): It may be said that Rahu, a real thing, though invisible, is sometime seen in the sun and moon; (so the reflection of the face, a reality, though invisible, is sometimes seen in the mirror).

40. (Reply): That Rahu is a real thing is known from the scriptures before one sees it in the sun or moon. But according to those who hold that it is the shadow of the earth, it cannot be a real thing and the unreality of the reflection has been proved by arguments before.

41. There is a prohibition regarding the crossing of the shadows (of one's teachers and other superiors); but it does not prove the reality of a shadow as a sentence expressing one meaning cannot express another at the same time.

42. That one feels cool while sitting in a shadow is not the effect of the shadow on one. It is due to one's refraining from using warm things. Coolness is found to belong to water; but not to shadow.

43. The Self, its reflection and the intellect are comparable to the face, its reflection and the mirror. The unreality of the reflection is known from the scriptures and reasoning.

44. (Objection): Who is the experiencer of transmigratory existence as it cannot belong to the Self which is changeless, neither to the reflection, which is not real nor to the ego which is not a conscious entity?

45. (Reply) Let the transmigratory condition then is only a delusion due to the indiscrimination (between the Self and the non-Self). It always has an (apparent) existence due to the real existence of the changeless Self and, therefore, appears to be pertaining to it.

46. Just as a rope-snake (a rope mistaken for a snake), though unreal, has an existence due to that of the rope before the discrimination between the rope and the snake takes place; so, the transmigratory condition, though unreal, is possessed of an existence due to that of the changeless Self.

47. Some say that the Self to which the reflection belongs, though changeful on account of the modifications of the mind pertaining to Itself such as, 'I am happy', 'I am miserable' and though an experiencer of the transmigratory condition, is eternal.

48. Having no knowledge of the Vedas and deluded on account of the lack of the real knowledge of the Self and Its reflection, they consider the ego to be the Self.

49. The transmigratory existence consisting of agency and the experiencing of pain and pleasure is, according to them, a reality. They, therefore, continue to be born again and again on account of the ignorance of the nature of the Self, its reflection and the intellect between which they cannot discriminate.

50. That the Vedas imply the Self by means of words such as 'Knowledge' etc. becomes reasonable if it is true that the Self is of the nature of Pure Consciousness and the intellect reflects It.

51-52. (Objection) It is well known among the people that the meaning of the root and that of the verbal suffix, though different from each other, in each of the words such as 'does', 'goes' etc. are seen to belong to the same subject. They are not seen to belong to two different subjects either according to ordinary people or grammarians. Now please tell me the reason why the meanings of the root and the suffix should belong to two different subjects in the case of the words such as, 'knows' etc.

53. (Reply): The meaning of the suffix is the reflection of the Self in the intellect and the root denotes an action i.e. a modification of the intellect. As the intellect and the reflection are not discriminated from the Self, the word 'knows' is applied falsely to It.

54. The intellect has no consciousness and the Self no action. The word 'knows' can, therefore, reasonably be applied to neither of them.

55. The word 'knowledge' in the sense of action of knowing, cannot similarly be applied to the Self. For the Self is not a change only (which is indicated by an action as it is taught in the Srutis that It is eternal).

56. The word 'knowledge', in the sense of the instrument of the action of knowing, is applied to the intellect and not to the Self as an instrument cannot exist without an agent. Neither is the word, in the sense of that which is the object of the same action, can be applied to the Self.

57. The Self is never knowable and is not directly denoted by any word according to those who hold that It is eternally changeless, free from pain and one only.

58. If the ego were the Self, a word might be applied to it in the primary sense. But it is not the Self according to the Sruti as it is possessed of hunger etc.

59-62. (Objection): Well, words that have no primary meanings can have no secondary ones also. Therefore you are to explain the application of the words 'knows' etc.

The Vedas would lose their authority as an evidence if words were false, which is not desirable. (Reply) Should one, therefore, have to accept the application of words according to popular usage?

(Objection) If you accept the usage of ignorant people, you will have to arrive at the conclusion of the Charvakas who hold that there is no Self (other than the body). But that is undesirable.

If, on the other hand, you accept the usage of the learned, you will arrive at the same dilemma as before. The Vedas which are an authority do not use meaningless words.

63-64. (Reply) As the reflection appears like the face people accept its oneness with the reflection in a mirror.

All people, therefore, naturally use the verbs 'knows' etc. owing to the indiscrimination between that in which there is the reflection and that which is reflected.

65. The Self is said to know things on account of the superimposition of the agency of the intellect on it. Similarly the intellect is called a knower owing to the superimposition of Consciousness on it.

66. Eternal Knowledge which is the nature of the Self-described by the Srutis as the Light of Consciousness is never created by the intellect, by Itself or by anything else.

67. Just as people regard their bodies as themselves and say that they (bodies) know things, so, they speak of the intellect having the agency in producing knowledge and of the Self (as being its seat).

68. Deluded by the modifications of the intellect which appear to be conscious and are created, the argumentative philosophers say that knowledge is produced.

69. Therefore the word 'knows' etc. the corresponding modifications of the mind and their memory are possible on account of the indiscrimination regarding the Self, the intellect and the reflection of the Self in it.

70. Just as the properties of a mirror assumed to be reflection of the face in it are attributed to the face, so are the properties of the intellect assumed by the reflection of the Self are superimposed on It.

71. Just as the torches and other things appear to be possessed of the power of burning (on account of there being fire in them) so, the modifications of the intellect, illumined by the reflection of the Self appears to be endowed with the power of perception.

72. The Buddhist philosophers forbid the existence of a Witness by saying that the modifications of the intellect are themselves perceivers and are also perceived (by themselves).

73-74. Say how to refute (the Buddhists who hold) that the modifications of the intellect are not illumined by a witness different from them. (In refuting the Buddhists it may be said that) though a persistent knower must be accepted on account of reality different from the modifications revealing their presence and absence, It is not necessary to assume a reflection of the Self.

(Reply) The persistent knower also is no better than the modifications themselves as the said knower, different from the modifications, will be equally non-Conscious.

75. If you are of opinion that the presence and absence of the modifications will be known owing to the proximity of the permanent knower, we say, no. For, the changeless knower will be of no utility in that respect. (Even admitting that it will reveal them by its proximity only) everything will have mental modifications.

76-77. (First line) It is the disciple, who is suffering from the misery due to transmigratory existence and seeking liberation, the Witness Itself on other than It, that the Witness is miserable and desirous of liberation is not your view.

If, on the other hand, he be an agent other than the Witness, he cannot accept the idea. 'I am Brahman, the Witness'. (In that case) also the teaching of the Sruti, 'Thou Art That' would be false, which is not reasonable.

78. (First line) But this teaching may be accepted if the Sruti teaches it without discriminating the two, the Self and the ego.

78. (Last two lines) But if the Sruti discriminates the ego from the innermost Self and then says to the ego, 'Thou Art That', the defects spoken of (in the previous verse) will creep in.

79. If you say that the word 'thou' finally means the witness, you must explain how there can be a relation between It and the ego so that the word 'thou' may express the Witness indirectly.

80. (Objection): Suppose the relation is one of the seer and the seen. (Reply): How can it be with regard to the Witness which is devoid of activity?

81. If it be contented that there will be the identity of the ego and the Witness, though the latter is devoid of activity, (we say it cannot be so; for) the knowledge of the said identity will not be there in the absence of the knowledge of the relation that my Self, the Witness, exists.

82. If you think that the relation will be known from the scriptures, it cannot be so. For (in that case) all the three defects spoken of before will arise. (And if there be a knowledge of the relation at all), it will be one of 'mine' (but not of identity.)

83. When it is accepted that the non-conscious intellect appears to be conscious, its modifications also appear to be so like sparks of red-hot iron.

84. The knowledge on the part of the people of the appearance and disappearance of the mental modifications is possible only on account of the Witness which is the limit and in no other way. And if the reflection of the Self is accepted, the intellect may know itself to be Brahman.

85. (Objection): Is it not a change on the part of the Self to pervade the intellect like fire pervading a mass of iron? (Reply): We have refuted this in the example of the face and its reflection in a mirror.

86. That black iron appears to be red is only an example (to illustrate the fact that the non-conscious intellect appears to be conscious). An illustration and its subject can nowhere be absolutely similar in all respects.

87. Reflecting Consciousness, therefore, the intellect appears to be conscious like a mirror reflecting a face and appearing like it. It has already been said that the reflection is not real.

88. It is not supported by the scriptures or reasoning that the intellect is conscious. For in that case the body, the eye, etc. also would be so.

89. (Objection): Let them be so.

(Reply): No. For (in that case) the position of the Charvaka philosophers comes in. Moreover the knowledge, 'I am Brahman' also will not be possible if there be no reflection of the Self in the intellect.

90. The teaching, 'Thou art That' will surely be useless in the absence of the knowledge 'I am Brahman'. This teaching is of use to those only who are acquainted with the discrimination between the Self and the non-Self.

91. 'Mine' and 'it' are ideas predicated of the non-Self and the idea 'I' of the ego. The ideas such as, 'I am a man' are predicated of both the Self and the non-Self.

92. They should be regarded as principal and subordinate with relation to one another and should be taken as the qualified or qualifying according to reason.

93. Both the ideas 'mine' and 'it' are qualifications of the ego, as for example, 'a man having wealth and a man 'having a cow'. Similarly, the gross body is the qualification of the ego.

94. Everything pervaded by the intellect together with the ego is the qualification of the Witness. Without being connected with anything and pervading everything by means of its reflection the Self is, therefore, always of the nature of Knowledge Itself.

95. All this non-Self exists only for those people who are indiscriminating, but it does not exist at all for men of Knowledge.

96. Agreement with contrary with regard to words and with regard to their meanings are the only means by which the meaning implied by the word 'I' may be ascertained.

97. (Waking up from deep sleep one says) 'I did not see anything at all in that state'. (From this it is clear that) one denies the existence of the knower, knowing and the known in deep sleep; but not that of Knowledge Itself.

98. The scriptures themselves discriminate between Knowledge Itself on the one hand and the knower, knowing and the known on the other, and prove that the former is changeless and really existing, and that the later deviate from existence as they say, It is self-luminous and The Knowledge of the knower does not (cease to exist).

99-100. Just as Brahma removed the Ignorance of the son of Dasarata by means of words only, but did not teach him any action in order to remove it so that he might know that he was Vishnu; so, the Sruti teaches one 'Thou art That' in order that one's Ignorance may be removed when one has learnt the meanings of the subordinate sentences according to the Srutis and popular grammar.

101. It is the indirectly expressed meaning of the word 'I' viz., the innermost and self-luminous Self which is expressed in the teaching, 'Thou art That'. And the result is liberation.

102. It would surely be necessary to admit an injunction if right knowledge were not produced immediately when one was taught (that one was Brahman). The Self exists in Its own nature even before one is taught (the meaning of the sentence as, 'Thou Art That').

103. The listening to the teachings and the production of right knowledge are simultaneous, and the result is the cessation of (the transmigratory existence consisting of) hunger etc. There can be no doubt about the meaning of the sentences like 'Thou art That' in the past, present or future.

104. The right knowledge of the Self which is of the nature of Pure Consciousness is, no doubt, produced in one at the time of listening to the teachings as all obstacles are removed (beforehand).

105-106. Is the knowledge, 'I am Brahman Itself' or, 'I am something other than It', is produced (when one is taught, 'Thou art That?') If the meaning implied by the word 'I' is something which is Brahman Itself, you must accept the absolute identity of the innermost Self and Brahman. But if the word 'I' imply something other than the Brahman the knowledge, 'I am Brahman' certainly becomes false. The knowledge of their absolute identity cannot, therefore, be forbidden.

107. The intellect and its modifications having the reflection of the Self in them exist for It and are non-conscious. Liberation, the result, is, therefore, supposed to be in the conscious Self.

108. As neither the intellect (with the reflection of the Self) nor its modification in the form of the ego is of the nature of the result or its (material) cause, the result is capable of being attributed to the Self, though immutable, like victory to a King.

109. Just as the reflection of a face which makes a mirror appear like it is the face itself, so the reflection of the Self in the mirror of the ego making it appear like the Self (in the Self). So the meaning of the sentence, 'I am Brahman' is reasonable.

110. It is only in this way and in no other that one knows that one is Brahman (and that Brahman is oneself). Otherwise the teaching, 'Thou art That' also becomes useless in the absence of a medium.

111. Teaching becomes useful if it is meant for a listener, who will be the listener if the Witness is not?

112. If you are of opinion that the intellect proximate to the Witness is the listener, it cannot be regarded as deriving any benefit from the Witness as from a piece of wood.

113. But the Witness must be admitted to the subject to change if there be any benefit rendered by It to the intellect.
What harm is there if the reflection of the Self is accepted as it is supported by the Srutis and Smritis?

114. If you say that there will be changes in the Self in case the reflection is accepted, we say, 'No'. For, we have already said that the reflection of Consciousness in the intellect is an unreality like a snake appearing to be a rope and like the reflection of a face in a mirror appearing to be the face itself.

115-116. (Objection): No. There will be the fallacy of the reciprocal dependence here as the knowledge of the reflection depends on that of the Self (and the knowledge of the Self depends on that of the reflection); (but it is not so in the case of the face etc. and their reflections) as the face etc. are always known independent of their reflections. The reflection may be said to belong to the Self if the latter be known to have an independent existence. Again, the Self may have an independent existence if the reflection belongs to it.

117. (Reply): It is not so. For, the intellect and the Self are known to exist independent of each other to dream like the face and its reflection, as the Self then illumines the modifications of the intellect in the forms of objects such as, chariots etc. though they are not present in that state.

118-119. Pervaded by Consciousness, mental modifications in the forms of objects come into existence. External objects are what impart their forms to these modifications. The most desirable of all things (on the part of the agent), these external objects are called objects of action. One having such a desire is enjoined to perform actions. The mental modifications in which the forms of external objects are present are called the instruments of his knowledge of objects.

120. The ego which is pervaded by the reflection of the Consciousness is called the knower or the agent of the action of knowing. One who knows oneself (the witness) to be distinct from all these three is a real knower of the Self.

121. The modifications of the intellect called right 'knowledge,' 'doubtful knowledge' and 'false knowledge' deviate from their existence. There is one and the same Consciousness in all of them, but the differences are due to modifications.

122. Just as a jewel differs in color owing to the proximity of (colored) things, so, Consciousness differs (according to different modifications of the mind superimposed on It.) Impurities and changes in the Self are all due to its connection with these modifications.

123. The modifications of the intellect are manifested, known and endowed with existence by the Self which is immediately known and different from them. It is inferred with the help of the example of a lamp.

124. Does one make another accept the Self by means of positive evidence or without one by merely negating the non-Self and leaving over the Self only?

125. The possibility of a void comes in owing to the witness being unknown, if the non-Self be meant to be negated by means of the evidence of words.

126. (Objection): You are a conscious being, how you can be the body?
(Reply): It cannot be so proved, as the Self is not known (from another evidence). It might be proved by negating the non-Self if Pure Consciousness were known to exist.

127. (Objection): The Self is self-existing as Pure Consciousness is immediately known. (Reply): The knowledge of the Self according to you then becomes similar to that of the void assumed by the Nihilist.

128. (Objection): That the agent, the object and instrument are known to exist simultaneously is proved by memory (e.g. when one says) 'I' knew it.

129. (Reply): Though memory is right evidence, simultaneity is a misconception due to quick perception. So they were perceived before one after another and afterwards remembered in the same way.

130. Relative to, and characteristically different from, each other, the things denoted by the words 'it' and 'myself' in the sentence 'I know it and myself', cannot be the objects of simultaneous perception.

131. Three things (namely, an agent, an instrument and an object) are unnecessary in the perception of each of the knower, knowledge and the known. (And in order to avoid a regressus ad infinitum it cannot be said that each of these three things will prove its own existence, because) the agency of the agent exhausted in proving its own existence will not be available to prove that of the instrument and the object at the same time.

132. What is desired to be governed by the action of an agent is an object of that action. The object, therefore, depends on the agent and not on the Self which is other than it.

133. It is only through evidence such as, words, inference, etc. and in no other way that all things become known to those who do not know them.

134. Is the Self also substantiated by means of evidence or not? Though the Self Itself is independent of evidence, evidence is necessary in order to know It.

135. If the conscious Self Itself is taken to be ignorant, evidence is necessary in order that It may know Itself. It is surely necessary in knowing the Self if one (i.e. the ego) other than It be regarded as ignorant.

136-137. Does substantiation means being known, being endowed with existence or anything else? You should remember the two alternatives spoken of in the previous verse if it means 'being known'. As it is well-known that all things come to existence from their causes, no effort (by way of the application of evidence) is necessary for substantiation.

138. Substantiation, therefore, means 'being known' according to the doctrine in which the knower, knowing and the known are admitted. In the case of both the witnesses and the witnessed it denotes 'being known' and not 'endowed with existence'.

139. If it be assumed that the distinctness of the agent, the object, etc. is what substantiation (we say that) there can be distinctness or indistinctness with respect to the other (i.e. the witness) only, but not the agent.

140. There is no distinctness of a jar to a blind man. (It is nothing more than the jar being known). If, however, they want to predicate distinctness of the agent etc. they must admit that knowingness belongs to the Self.

141. Please tell us what benefits you derive by holding that knowledge depends on other things. If it is contended that dependence (of knowledge) on the knower is desirable (we reply that) the knower also, according to us, is nothing but Knowledge.

142. The intellect itself, though indivisible, is looked upon by deluded people as consisting of the divisions of the knower, knowing and the known.

143. Actions, agents, etc. consist, according to us, (idealists), of knowledge only.

(Reply): You must accept an agent of this knowledge if you admit its existence and destruction (every moment).

144. Your own conclusion is given up if you do not admit any quality belonging to knowledge. (Objection): The qualities of existence etc. are nothing but the negation of their non-existence and so on. (Reply): Even then knowledge cannot be liable to destruction (every moment) as it is known by itself according to you.

145. Destruction has for its ultimate limit something which is self-existent. (You say that) destruction is the negation of non-destruction. A cow is defined according to you as the non-existent of a non-cow. It cannot be the definition of a cow.

146. Things denoted by the word 'momentary' are also, according to you, only the negation of things that are non-momentary.

147. (The Idealists). As there cannot be any difference in non-existence differences are due to names only. (Reply) Please, tell me how there can be many-ness in one indivisible non-existence due only to different names.

148. How can the negation (of a non-cow) denote a cow if by the word negation the negation of different things is meant? (Again) No negation distinguishes one thing from another, nor can special properties do it.

149. Just as names, species, etc do not qualify Knowledge according to you as it has no special properties, (so, the negation of a non-cow, homelessness etc. do not qualify a cow).

150. As you have to accept sense-perception and inference in everyday life, you have to admit difference; for they consist of actions, agents and so on.

151. Entities qualifying knowledge such as jars, blue, yellow, etc. and also the knower by which these are known must be accepted.

152. Just as the perceiver is different from colors etc. which are perceivable, so, the knower, the Self, is different from the modifications of the intellect which are knowable. (Again) just as a lamp which reveals things is different from them, so is the knower different from things known.

153-154. What other relation except that of the seer and the seen can there be between the Self, the Witness, and the modifications of the intellect witnessed by It?

(Question) Does the consciousness of the Self pervade the modifications (really or apparently)?

(Answer) If apparently, the eternal Self must be of some utility to the intellect.

155. It has been said before that the benefit derived from (the proximity of) the Self by the intellect is that it appears conscious like the former. Being a revealer the intellect, like light and so on, pervades objects such as jars etc.

156. Just as a jar placed in the sun may be said to be brought to light, so, an object in the intellect may be said to be brought under its cognizance. This bringing to cognizance is nothing but being pervaded by the intellect. Objects become pervaded by the intellect one after another.

157. The intellect pervades an object (and assumes its form) when the object is revealed through the help (i.e. the reflection) of the Self. Like time and space the all-pervading Self can have no order or succession (in pervading objects).

158. A thing like the intellect that depends on the agent etc. in pervading its objects and does not pervade all objects at the same time, (some being always left un-pervaded), is liable to transformation.

159. It is to the intellect and not to the Self which is immutable that the knowledge 'I am Brahman' belongs. Moreover, the Self is changeless because It has no other witness.

160. If the agent, the ego, were to feel 'I am liberated' freedom from pain and pleasure would not be reasonable with respect to it.

161-162 The wrong knowledge that one is happy or unhappy due to one's identification with the body etc. like the pleasure or sorrow due to the possession or loss of an ear-ring, is surely negated by the right knowledge that one is Pure Consciousness. An evidence becoming non-evidence, everything will end in non-existence in the reverse case.

163. One feels pain when one's body gets burnt, cut or destroyed, (because one identifies oneself with it. Otherwise the Self (which is different from the body) is never pained. Owing to there being burns etc. in one man another is not pained.

164. As I am not touched by anything and do not possess a body I am never susceptible of being burnt. Pain arises from the wrong notion (due to a false identification with the body) like the wrong notion of one being dead at the death of one's son.

165. Just as the wrong notion 'I possess an ear-ring' is removed when the right knowledge regarding it arises, so, the false consciousness 'I am unhappy' is negated by the right knowledge, 'I am pure Brahman'.

166. The pure Self might be freely imagined to be susceptible to pain if It were proved to possess it at all. One's identification with the body etc. is the cause of the pain felt and is responsible for the idea that the Self is susceptible to pain.

167. Just as due to indiscrimination touch and movement are felt to be in the Self which is devoid of them, so, normal pain is also felt to be in It (owing to the same reason).

168-169. The pain (due to the identification with the subtle body) comes to an end when one has the discriminating knowledge (that one is the Innermost Self) like the movement etc. (belonging to the gross body) which are negated (when one knows that one is different from it). Unhappiness is seen in the Self when the mind roams against one's will on account of Ignorance. But it is

not seen in it when the mind is at rest. It is, therefore, not reasonable that unhappiness is in the innermost Self.

170. The saying 'Thou art That' implies an invisible reality, the words 'Thou' and 'That' expressing the same reality indirectly like (the words 'blue' and 'horse' in) the sentence 'it is a blue horse'.

171. The word 'Thou' comes to mean one free from pain on account of its being used in the same predicament with the word 'That' which means One eternally devoid of pain. Similarly, used in the same connection with the word 'Thou', meaning the Innermost Self (which is directly known), the word 'That' also comes to mean a thing directly known.

172. The sentences, 'Thou art That' produces the immediate knowledge of Self-Brahman like the saying, 'You are the tenth'.

173. Without giving up their own meanings the words 'thou' and 'That' deliver (by implication) a special one resulting in the knowledge of Self-Brahman. They do not express any other meaning contrary to it.

174-175. Just as misled by the number nine the tenth boy did not know himself to be so and wanted to know who the tenth was, so, one does not see one's Self, the Witness, though detached from the non-Self, and self-evident, on account of one's eyes being covered by Ignorance and intellect captivated by desires..

176. One knows one's own Self, the witness of the intellect and all its modifications, from sentences such as, 'Thou art That' like the boy who knew himself from the sentence, 'You are the tenth'.

177-178. The understanding of sentences is possible (on the knowledge of the implied meanings of the words) by the method of agreement and contrariety after it has been ascertained which words should be placed first and which next. For the order of words in Vedic sentences follows the meaning of the sentences. The rule about remembering the meanings of words in accordance with their order in which sentences are construed does not hold good in the Vedas.

179. The question is out of place when the meanings of words in sentences having fixed meanings are made clear in order that the meanings of sentences may be comprehended.

180. The method of agreement and contrariety is spoken of in order that one may be acquainted with the (implied) meanings of words, for no one can know the meaning of a sentence without knowing (the meaning of the words in it).

181-183. The meaning of the sentences like 'Thou art That', i.e. one is Brahman ever free, does not become manifest on account of the non-discrimination of the (implied) meaning of the word 'Thou'. Therefore it is the purpose of the discriminating the meaning of that word and for no other purpose that the method of agreement and contrariety has been described. For when the meaning of the word 'thou' is discriminated) one becomes perfectly sure of the nature of the Innermost Self by the negation of the ego connected with unhappiness from the meaning of the word 'I' and then the meaning of the sentence viz. one invisible Pure Consciousness becomes manifest like an Aegle Marmelos fruit placed on one's palm.

184. Those who are well-versed in the meanings of words and sentences should not, therefore, assume a meaning which is not in accordance with the Srutis and give up what is in them. For this explanation of the sentence is thus possible.

185. (Objection): The knowledge, 'I am Brahman' is contradicted by sense-perception etc. like the cooking of gold particles.

(Reply): How can that knowledge be contradicted by these which are evidences only apparently?

186. (Objection): The knowledge that one is devoid of unhappiness does not arise from the sentence as long as one feels that one is unhappy, though the feeling of unhappiness may be due to sense-perception etc. which are all fallacious.

(Reply): we say, 'No'. For, there are exceptions.

187-188. (Reply continued) I felt miserable on account of burns, cuts, etc. in dream and was freed from pain through the teaching (imparted to me by a man of knowledge) in that state. Even if it be a contented that the teaching in dream negates no pain, still pain etc. cannot be regarded as belonging to the Self. For the absence of pain is there both before and after it is experienced, a delusion or a pain being never unceasing.

189. There is no contradiction if by negating the idea that one is unhappy one knows oneself to be the Innermost Self (i.e. Brahman) like the boy who knew himself to be the tenth and not one of the other nine.

190-191. It is from the sentence only and from nothing that one knows oneself to be ever free. The meaning of the sentence is known from the knowledge of the (implied) meanings of the words; these meanings again are surely understood by the method of agreement and contrariety. Thus one knows oneself to be free from pain and action.

192-193. The right knowledge of Self-Brahman becomes manifest from sentences such as 'Thou Art That', like the knowledge acquired from the sentence 'you are the tenth'. The (false) conception of pain with regard to the Self vanishes forever when the right knowledge of Self-Brahman arises like all kinds of pain experienced in dream which comes to an end as soon as one wakes up.

194. The knowledge (that they have been cooked) does not arise in the case of gold particles etc. as they do not become soft. They are made hot by boiling them for the purpose of producing an unseen result (in connection with sacrifices). It is not a fact that right knowledge does not arise from sentences like 'Thou art That'. For, there is no such contradiction here.

195. The meaning of the two words 'That' and 'art' in the sentence 'Thou art That' are well known. It does not produce right knowledge for want of help when the (implied) meaning of the word 'Thou' is not known.

196. The word 'art' is used in order to show that the words 'Thou' and 'That' are in the same predicament.

197. Being in the same predicament with the word 'Thou', the word 'That' comes to mean the Innermost Self. (Similarly, being in the same relation with the word 'That') the word 'Thou' comes to mean the same thing as the word 'That'. (Thus in relation to each other) the two words show that the Innermost Self is not unhappy and that Brahman is not other than the Self.

198. Thus both of them in conjunction express the same meaning as is implied by the sentences, 'Not this, not this'.

199. Why do you say that the sentence is not evidence (regarding the knowledge of Brahman) and depends on an action (in order to produce the same knowledge) as the result produced by the sentence 'Thou art That' is the right knowledge regarding Self-Brahman?

200. We do not, therefore, admit (the injunction of an action) in the beginning, end or middle, for it is contradictory and not to be met with in the Vedas. Not only so, we have, in that case, to give up what is there in them. And that would be harmful.

201. (Objection): The Bliss of liberation is not obtained by ascertaining the meaning of the sentences unlike the satisfaction which is felt by eating. Just as boiled milk-rice cannot be prepared with cow dung, so, the direct knowledge of Brahman cannot be produced simply by ascertaining the meaning of the sentence.

202. (Reply): Indirect knowledge, it is true, is the result produced by the sentences regarding the non-Self, but it is not so in the case of those regarding the Innermost Self. It is, on the other hand, direct and certain knowledge like that in the case of the tenth boy.

203. Therefore accept the Self as self-evidence which means the same thing as self-knowledge. The knowledge of the Innermost Self according to us thus becomes possible when the ego vanishes.

204. Pain is a property belonging to the intellect how can it, therefore, belong to the innermost Self which is of the nature of Pure Consciousness and not connected with pain?

205. The Witness is known by Itself which is of the nature of knowledge only. It is the birth of the modification of the intellect pervaded by the reflection of Consciousness that is what is known to be the knowledge of the Self.

206. How can you speak of the hearing etc of the Self on your part which is a contradiction when you are the eternally existing Liberation free from hunger etc.?

207. Hearing etc. would be necessary if Liberation were to be brought about. But it would be transitory in that case. The sentence, therefore, can have no other meaning in the presence of inconsistency.

208. The repetition of the idea, 'I am Brahman' might be possible if there were a difference between the listener and what is listened to. The desired meaning would be wronged in that case. Therefore the sentence becomes unreasonable (i.e. loses authority according to that view).

209. Knowing that one is eternally existing Liberation, one who desires to perform actions is a man of clouded intellect and nullifies the scriptures.

210. For knowing oneself to be Brahman one has no duty to perform; nor can one be a knower of Brahman when one has duties to perform. One deceives oneself by having recourse to both sides.

211. (Objection): If a reality is only pointed to (but no injunction be given) when one is told 'Thou are eternally existing Liberation'. How can one apply oneself to know that one is so (without being enjoined)?

212. It is known by perpetual evidence that one is an agent and miserable. And then there is an effort so that one may not remain so.

213. The Sruti, therefore, restates the agency etc. on the part of the people, and enjoins duties such as reasoning etc. in order that they may know that they are eternally existing Brahman.

214. (Reply): How can one accept an inconsistent meaning after knowing that one is eternally existing Liberation which is free from unhappiness, activity and desires?

215. (Objection): You should say why I thought of an opposite nature, should feel that I have desires and activities and am not Brahman.

216. (Reply): A question on this subject is reasonable, but it is not reasonable to ask why one is free. It is only a thing contrary to evidence that should be questioned.

217. The knowledge that one is free arises from a different evidence viz. the evidence, 'Thou art That'. Arising from fallacious perceptual evidence, unhappiness deserves an explanation.

218. One should be told what one asks and wants to know; and the inquirer desires to know liberation, (the Self) which is free from unhappiness.

219. That which removes unhappiness should be told (by the teacher to the disciple) according to his question, inquiring how his happiness might be removed altogether.

220. There can be no doubt about what the Srutis prove as they are an independent source of knowledge. The words of Sruti, therefore, produce the conviction that one is free. So it should be said that such is the meaning of the Srutis as (it has been proved that) they do not contradict any other source of knowledge.

221. The Knowledge of the Self different from what has been said before is unreasonable on the authority of the Srutis 'It' is unknown to those who know (It), and 'Who' will know the knower?

222. The renunciation of all actions in order to discriminate the (implied) meaning of the word 'thou' becomes the means (to Self-Knowledge) according to the teaching, 'controlling the internal and external senses'.

223. One should know the Self, the innermost One, and the implied meaning of the word 'thou' in the combination of the body and the senses. One then knows the pure Self to be Brahman, the all-comprehensive principle. And that is the meaning of the sentence, 'Thou art That'.

224. How can one be enjoined to perform a duty when the meaning of the sentence that one is Brahman is known by one according to the right source of knowledge, viz. the Srutis, as no other source of knowledge can then exist for one?

225. No action can, therefore, be enjoined on one when one has known the meaning of the sentence. For the two contradictory ideas, 'I am Brahman' and 'I am an agent' cannot exist together.

226-227. That one is Brahman is the right knowledge. It is not negated by the false conceptions that one is an agent, has desires and is bound, arising from fallacious evidences. This (false) knowledge (i.e. I am an agent) like the identification of the Self with the body, becomes unreasonable when the knowledge that one is Brahman and not other than It is firmly grasped according to the teaching of the scriptures.

228. A man who tries to be free of fear and goes to a place which is devoid of it, from one full of fear, does not, if independent, go to such a place again.

229. How can there be the possibility of wrong conduct on the part of one on whom renunciation etc. are enjoined and who is awakened, on knowing the implied meanings of the words and is aspiring after the comprehension of the meaning of the sentence?

230. Everything, therefore that we said before is substantiated.

231. One does not try to attain anything in which one has lost interest. Why will a man seeking liberation make any effort at all who has lost interest in all the three worlds?

232. No one likes to eat poison even if pressed by hunger. So, no one who is not an idiot will knowingly wish to eat it when his hunger has been appeased by eating sweetmeats.

233. I bow down to my Teacher, a knower of Brahman, who collected for us the nectar of knowledge from the Vedanta like a bee collecting the best honey from flowers.

CHAPTER-XIX

A CONVERSATION BETWEEN THE SELF AND THE MIND

1. One becomes free from the distress caused by a series of hundreds of bodies, which has its origin in a swoon due to the fever of desires, if one places oneself under the treatment, in which medicines are Knowledge and dispassion - the causes of the destruction of the fever of desires (mentioned before).

2. Oh my mind, you indulge in vain ideas like 'me' and 'mine'. Your efforts, according to others, are for one other than yourself. You have no consciousness of things and I have no desire of having anything. It is, therefore, proper for you to remain quiet.
3. As I am no other than the Supreme Eternal One I am always contented and have no desires. Always contented I desire no welfare for myself, but I wish your welfare. Try to make yourself quiet.
4. One who is by nature beyond the six continual waves is, according to the evidence of the Srutis, the Self of us all and of the universe. This is what I know from other sources of knowledge also. Your efforts are, therefore, all in vain.
5. There is no idea of difference left which deludes all people through wrong notions when you are merged, for the cause of all wrong notions is the perception of (the reality of) difference. These wrong notions vanish as soon as one is free from this perception.
6. I am not deluded by your efforts. For I have known the Truth and am free from all bondage and change. I have no difference in the conditions preceding the knowledge of Truth and succeeding it. Your efforts, oh mind, are, therefore, useless.
7. As I am eternal I am not otherwise. Transitoriness is due to the connection with changes. I am always self-effulgent and therefore without a second. It is ascertained that everything created by the mind is non-existent.
8. Scrutinised through the reasoning that reality is never destroyed and unreality never born, you have no (real) existence. You are, therefore, Oh my mind, non-existent in the self. Having both birth and death, you are accepted as non-existent.
- 9-10. As everything - the seer, seeing and the seen - is a false notion superimposed by you, and as no object of perception is known to have an existence independent of that of the Self, the Self is one only. When this is so, the Self in the state of deep sleep does not differ from Itself when in waking (or dream). Unreal like the circular form of a burning torch, superimposition also has no existence independent of that of the non-dual Self. The oneness of the Self is ascertained from the Srutis as the Self has no division within Itself on account different powers and as It is not different (in different bodies).

11. If, according to you, souls were mutually different and so limited (by one another) they would meet with destruction as all such things are seen to come to an end. Again, all being liberated, the whole world would meet with extinction.

12. There is no one who belongs to me nor is there anyone to whom I belong as I am without a second. The world which is superimposed does not exist, my existence being known to be anterior to superimposition. I am not superimposed. It is duality only that is so.

13. The unborn Self can never be regarded as non-existent because there cannot be the superimposition of existence or non-existence on It. What exists prior to you and on which you yourself are superimposed cannot itself be superimposed.

14. The duality seen to be pervaded by you is unreal. That It is not seen is no reason that the Self does not exist. That from which the wrong notions of existence and non-existence proceed must exist. And just as a deliberation ends in a conclusion, so, all things superimposed have a final substratum in the really existing and non-dual Self.

15. If the duality, created by you and assumed by us to be real so that an investigation of the Truth might be possible, were non-existent, truth would remain unascertained, owing to the investigation becoming impossible. The existence of a reality must be accepted as a matter of course if an unascertained nature of Truth is not desirable.

16. (Objection): What is called real is, as a matter of fact, unreal like a human horn as it does not serve any purpose. (Reply): That a thing serves no purpose is no reason why it should be unreal and that a thing serves some purpose is no reason (on the other hand) why it should be real.

17. Your inference is wrong because reality serves some purpose as It is the subject - matter of deliberation, and as It is also the source of all duality proceeding from It under the influence of Maya, according to the Srutis, the Smritis and reason. Thus it is reasonable (that the Self, though changeless, serves some purpose). Otherwise (i.e. as a matter of reality) it is not reasonable that a thing, either permanent or temporary, serves any purpose.

18. According to the Sruti It is of a nature contrary to that of superimposition. This One is without a second as It is also known to have an eternal existence even prior to all superimposition. Unlike everything superimposed on It, which is negated on the evidence of the Sruti, 'Not this, not this'. It is not negated and therefore It is left over.

19. Those who, owing to false notion in their own minds, superimpose the ideas of existence, non-existence etc. on the Self, which is not Itself superimposed and is birthless, imperishable and without a second, always meet with birth, old age and death as different kinds of beings.

20. Duality can have no reality if both its birth and absence of birth are denied (owing to the possibility of contradictions). Again it cannot owe its origin to another thing either real or unreal. For in that case, being the origin of duality, reality would become unreal and unreality real. Hence the nature of actions and their instruments also cannot be ascertained it is for these reasons that the Self is ascertained to be unborn.

21. If the instruments in connection with the birth of duality be considered to be devoid of any action whatever, there will be nothing which will not be an instrument. And if they are considered to have the power of action, they will not be instruments, (for they can be acting neither) in the state of reality nor of unreality. As both these states are without any particulars (and will always produce effects or never produce any). Neither can they become instruments at the time of their deviation from their original states (of reality or unreality). For in that case the description between the nature of the cause and that of the effect cannot be ascertained like the relation of cause and effect between the two ends (moving up and down) of the beam of a balance.

22. If the reversal of reality and unreality is not desirable how can anything owe its origin to them which are of a fixed nature? For, both of them stand without having any connection with each other. Nothing, therefore, Oh my mind, is born.

23. Even by assuming the birth of things, if you like so, I say, your effects serve me no purpose, for not existing in the Self gain or loss cannot be there either uncaused or due to any cause. Even assuming that they exit in the Self, it is a fact that your efforts are of no use to me.

24. Things either immutable or transitory cannot have any relation with other things or themselves. Therefore it is not reasonable that they should have any effects. So nothing belongs to anything else. The Self Itself is also not (directly) within the scope of words.

25. A wise man immediately meets with the complete extinction of bondage like the extinguishing of a lamp when he acquires through reasoning and the Sruti the knowledge of Self which is the same in all conditions, always of the nature of self-effulgent Consciousness and free from duality fancied to be existing or non-existing.

26. Knowing the One bereft of the Gunas which is unknowable according to those who know It to be not different from the Self and which is very well knowable according to those fallaciously argumentative people who wrongly know It to be an object of knowledge - a man thus freed from the Gunas - becomes liberated from the bondage of false notions and is never deluded.

27. False notion cannot be negated in anyway other than thus knowing the Self. It is these wrong notions that are the causes of delusion. These notions, bereft of their cause, come to end absolute end like fire bereft of fuel (when knowledge is achieved).

28. I bow down to the teachers, the great souls, who realised the Supreme Truth and gathered from the ocean of the Vedas this knowledge (described in the present book) like gods who churned the great ocean in ancient time and gathered nectar.

Here ends Thousand Teachings, the substance of all the Upanishads, written by the All-knowing Shankara, the Teacher and wandering Paramahansa, the disciple of Govinda worthy of adoration.

Vakya Sudha

[Essence of the Teaching]

By Adi Sankara

Translated by Charles Johnston

E-Text Source: Advaita Vedanta Library

Seer and Seen

1. The form is seen, the eye is seer; the mind is both seen and seer. The changing moods of mind are seen, but the witnessing Self, the seer, is never seen.
2. The eye, remaining one, beholds varying forms; as, blue and yellow, coarse and fine, short and long; and differences such as these.
3. The mind, remaining one, forms definite intentions, even while the character of the eye varies, as in blindness, dullness, or keen-sightedness; and this holds also of hearing and touch.
4. The conscious Self, remaining one, shines on all the moods of mind: on desire, determination, doubt, faith, unfaith, firmness and the lack of it, shame, insight, fear, and such as these.
5. This conscious Self rises not, nor has its setting, nor does it come to wax or wane; unhelped, it shines itself, and illumines others also.

The Personal Idea

6. This illumining comes when the ray of consciousness enters the thinking mind; and the thinking mind itself is of twofold nature. The one part of it is the personal idea; the other part is mental action.
7. The ray of consciousness and the personal idea are blended together, like the heat and the hot iron ball. As the personal idea identifies itself with the body, it brings that also a sense of consciousness.
8. The personal idea is blended with the ray of consciousness, the body, and the witnessing Self, respectively -- through the action of innate necessity, of works, and of delusion.
9. Since the two are bound up together, the innate blending of the personal idea with the ray of consciousness never ceases; but its blending with the body ceases, when the works wear out; and with the witnessing Self, through illumination.

10. When the personal idea melts away in deep sleep, the body also loses its sense of consciousness. The personal idea is only half expanded in dream, while in waking it is complete.

11. The power of mental action, when the ray of consciousness has entered into union with it, builds up mind-images in the dream-state; and external objects, in the waking state.

12. The personal form, thus brought into being by the personal idea and mental action, is of itself quite lifeless. It appears in the three modes of consciousness; it is born, and so also dies.

The Power of Glamor

13. For the world-glamor has two powers -- extension and limitation, or enveloping. The power of extension brings into manifestation the whole world, from the personal form to the universal cosmos.

14. This manifesting is an attributing of name and form to the Reality -- which is Being, Consciousness, Bliss, the Eternal; it is like foam on the water.

15. The inner division between the seer and the seen, and the outer division between the Eternal and the world, are concealed by the other power, limitation; and this also is the cause of the cycle of birth and death.

16. The light of the witnessing Self is united with the personal form; from this entering in of the ray of consciousness arises the habitual life -- the ordinary self.

17. The isolated existence of the ordinary self is attributed to the witnessing Self, and appears to belong to it; but when the power of limitation is destroyed, and the difference appears, the sense of isolation in the Self vanishes away.

18. It is the same power which conceals the difference between the Eternal and the visible world; and, by its power, the Eternal appears subject to change.

19. But when this power of limitation is destroyed, the difference between the Eternal and the visible world becomes clear; change belongs to the visible world, and by no means to the Eternal.

20. The five elements of existence are these: being, shining, enjoying, form and name; the three first belong to the nature of the Eternal; the last two, to the nature of the visible world.

21. In the elements -- ether, air, fire, water, earth; in creatures -- gods, animals, and men, Being, Consciousness, Bliss are undivided; the division is only of name and form.

Six Steps of Soul Vision

22. Therefore setting aside this division through name and form, and concentrating himself on Being, Consciousness, Bliss, which are undivided, let him follow after soul-vision perpetually, first inwardly in the heart, and then in outward things also.

23. Soul-vision is either fluctuating or unwavering; this is its two-fold division in the heart. Fluctuating soul-vision is again two-fold; it may consist either in things seen or heard.

24. This is the fluctuating soul-vision which consists in things seen: a meditating on consciousness as being merely the witness of the desires and passions that fill the mind.

25. This is the fluctuating soul-vision which consists in things heard: the constant thought that "I am the self, which is unattached, Being, Consciousness, Bliss, self-shining, secondless."

26. The forgetting of all images and words, through entering into the bliss of direct experience -- this is unwavering soul-vision, like a lamp set in a windless place.

27. Then, corresponding to the first, there is the soul-vision which strips off name and form from the element of pure Being, in everything whatever; now accomplished outwardly, as it was before, in the heart.

28. And, corresponding to the second is the soul-vision which consists in the unbroken thought, that the Real is a single undivided Essence, whose character is Being, Consciousness, Bliss.

29. Corresponding to the former third, is that steady being, is the tasting of this Essence for oneself. Let him fill the time by following out these, the six stages of soul-vision.

30. When the false conceit, that the body is the Self, falls away; when the Self supreme is known; then, whithersoever the mind is directed, there will the powers of soul-vision arise.

31. The knot of the heart is loosed; all doubts are cut; all bondage to works wither away -- when That is known, which is the first and the last.

The Three Selves

32. The individual self appears in three degrees: as a limitation of the Self; as a ray of the conscious Self; and, thirdly, as the self-imagined in dreams. The first alone is real.

33. For the limitation in the individual self is a mere imagination; and that which is supposed to be limited is the Reality. The idea of isolation in the individual self is only an error; but its identity with the Eternal is its real nature.

34. And that song they sang of "That thou art" is for the first of these three selves alone; it only is one with the perfect Eternal, not the other selves.

35. The power of world-glamor, existing in the Eternal, has two potencies: extension and limitation. Through the power of limitation, Glamor hides the undivided nature of the Eternal, and so builds up the images of the individual self and the world.

36. The individual self, which comes into being when the ray of consciousness enters the thinking mind, is the self that gains experience and performs works. The whole world, with all its elements and beings, is the object of its experience.

37. These two, the individual self and its world, were before time began; they last till Freedom comes, making up our habitual life. Hence they are called the habitual self and world.

38. In this ray of consciousness, the dream-power exists, with its two potencies of extension and limitation. Through the power of limitation, it hides the former self and world, and so builds up a new self and a new world.

39. As this new self and world are real only so long as their appearance lasts, they are called the imaginary self and the imaginary world. For, when one has awakened from the dream, the dream existence never comes back again.

40. The imaginary self believes its imaginary world to be real; but the habitual self knows that world to be only mythical, as also is the imaginary self.

41. The habitual self looks on its habitual world as real; but the real Self knows that the habitual world is only mythical, as also is the habitual self.

42. The real Self knows its real oneness with the Eternal; it sees nothing but the Eternal, yet sees that what seemed the unreal is also the Self.

Freedom and Final Peace

43. As the sweetness, the flowing, and the coldness, that are the characteristics of the water, reappear in the wave, and so in the foam that crests the wave;

44. So, verily, the Being, Consciousness, and Bliss of the witnessing Self enter into the habitual self that is bound up with it; and, by the door of the habitual self, enter into the imaginary self also.

45. But when the foam melts away, its flowing, sweetness, coldness, all sink back into the wave; and when the wave itself comes to rest, they sink back to the sea.

46. When the imaginary self melts away, its Being, Consciousness, Bliss sink back into the habitual self; and, when the habitual self comes to rest, they return to the Self supreme, the witness of all.

Vakya Vritti

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Translated by Swami Chinmayananda

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An Exhaustive Explanation of the Statement "That Thou Art" [Tat Twam Asi]

1. I bow down to that Pure Consciousness Divine - a shoreless ocean of happiness, which is All-pervading (Vishnu), the Beloved of Shri, the all-knowing Lord of the Universe, assuming endless forms and yet ever-free, having an inscrutable power to become (apparently) the Cause of creation, maintenance, and dissolution of the universe.
2. Again and again I prostrate at the feet of my Guru, by whose grace I have come to realise, "I alone am the All-pervading Essence (Vishnu)", and that "the world of multiplicity is all a super-imposition upon myself."
3. Scorched by the blazing sun of the three miseries, a student - dejected with the world and restless for release, having cultivated all the means of liberation especially such virtues as self-control etc. - enquires of a noble teacher:
4. "Merely out of your grace and mercy, holy Teacher, please explain to me briefly the means by which I may easily get liberated from the sorrows of this bondage-to-change".
5. The teacher said: "Your question is valid, and so very clearly expressed, I shall answer it exhaustively to make it as vivid to you as though you are seeing it near".
6. Direct knowledge of that total identity between the individual-Self and the Universal-Self, stemming forth from the Vedic statements such as "Thou art that", etc., is the immediate means to liberation.
7. The disciple said: "What is the individualised Self? What, then, is the Universal Self? How can they both be identical? And, how can statements like "That thou art" discuss and prove this identity?"
8. The teacher said: "I shall answer your question. Who else can be the individual Self (Jiva) other than yourself, that asks me this question, "Who am I?". There is no doubt about it. You alone are the Brahman.
9. The disciple said: Not even the word meaning do I fully grasp clearly; how can I then comprehend the significance of the sentence, "I am Brahman"?

10. The teacher said: "You have said the truth when you complained that the knowledge and understanding of the meaning of the words employed in a sentence are indeed the cause of the understanding of the full significance of the sentence. And there are no two opinions about it."

11. "Why do you not recognise your own Self, which is an embodiment of Eternal Bliss-Essence, the Witnessing Light that illumines the inner equipments and their functions?"

12. "Give up the intellectual misconception that the Self is the body, etc., and always meditate upon and think yourself to be the eternal Knowledge-Bliss - the Witness of the intellect - a sheer mass of Pure Knowledge".

13. "The body is not the Self, as like the pot, etc., the body also has form, etc., and again, the body is a modification of the great elements such as Akash, just like the pot".

14. The disciple said: "If, by the strength of these arguments, the gross-body is considered as "not-Self", then please exhaustively explain and directly indicate the Self - as clearly as a fruit in hand".

15. The teacher said: "Just as the perceiver of a pot is ever distinctly different from the pot and can never be the pot - so too, you, the perceiver of your body, are distinct from your body and can never be the body - this you firmly ascertain in yourself."

16. "Similarly be sure in yourself that you, the seer of the senses, are not the senses themselves, and ascertain that you are neither the mind, not the intellect, not the vital air (Prana)."

17. "Similarly be sure that you are not the complex of the gross and the subtle-bodies, and intelligently determine, by inference, that you, the 'seer', are entirely distinct from the 'seen'."

18. "'I am He', the One because of whose presence alone the inert entities like the body and the senses, are able to function through acceptance and rejection".

19. "'I am He', the One changeless, Innermost Self that moves the intellect, etc., as a magnet does the iron filings."

20. "'I am He', the One Entity in whose vital presence the body, senses, mind, and Pranas, though inert in themselves, appear to be conscious and dynamic, as though they are the Self."

21. "'He am I', the One Consciousness, which is the Self that illumines the modifications in my mind such as 'my mind went elsewhere, however, it has been brought to rest now', - 'He am I' (So'ham)."
22. "'He am I', the One Consciousness which is the Changeless Self that is directly cognised, that illumines the three states of waking, dream, and deep-sleep, and that which illumines appearance and disappearance of the intellect and its functions - 'He am I' (So'ham)."
23. "Know yourself to be the One Self, a homogenous mass of Consciousness, which is the illuminator of the body and therefore quite distinct from it - just as a lamp that illumines a pot is always different from the pot illumined. 'I am a mass of Consciousness' (Aham bodhavigraha)."
24. "Know yourself to be the One for whose sake beings and things such as children and wealth - are dear, who is the sole seer and dearest of all. 'He am I' - ascertain thus and realise, So'ham."
25. "Know yourself to be the One regarding whom there is always the anxiety, 'May I ever be; never cease to be', as this Seer is the dearest of all. 'He am I' - thus assert and realise."
26. "The Consciousness, the Self, which appears as the Witness, is that which is meant by the word 'thou'. Being free from all changes even the witnessing is nothing but the illumining-power of the Self."
27. "Totally distinct from body, senses, mind, Prana and Ego is that which is the Self; therefore, It is absolutely free from the six-modifications, which all material things must necessarily undergo. This Self is the indicative meaning of the term "thou".
28. "Having thus ascertained the meaning of the term "thou" one should reflect upon what is meant by the word "that" - employing both the method of negation and also the direct method of scriptural assertion."
29. "'That', which is free from all the impurities of the Samsara, 'that' which is defined by the Upanishads as: 'Not large etc., having the qualities of imperceptible etc. that is beyond all darkness created by ignorance'."
30. "Having no greater Bliss than Itself, a pure embodiment of External Consciousness, and having 'existence' for its specific definition, is the All-Pervading Being - is the meaning indicated by the term 'that'; so, the scriptures declare in their songs."

31. "That which is proved in the Vedas as All-knowing, All-powerful and Supreme Lord, is Itself the Infinite Brahman... make sure of that Brahman in your own understanding."
32. "That which the scriptures have discussed through examples of mud etc., as that by knowing which all else will become known ... make sure of that Brahman in your understanding."
33. "That which the scriptures propose to prove as a limitless, and in order to support that proposition, called the World of Plurality as Its effects ... make sure of that Brahman in your understanding."
34. "That which the Upanishads clearly establish as the sole object of deep contemplation for those who are sincere seekers of liberation - make sure of that Brahman in your understanding."
35. "That which is heard of in the Vedas 'as having entered each creature as its individualised self', and which is known, from the same sources, to be their controller - make sure of that Brahman in your understanding."
36. "That which the Upanishads declare as the sole paymaster for all action, and as the very agent (prompter) in all actions, performed by each individualised ego - make sure of that Brahman in your understanding."
37. "The meaning of the terms 'that' and 'thou' have been discussed and finally determined. Now we shall discuss the meaning of the commandment (Mahavakya) 'That thou art'. In this, the total identity of the meanings of 'that' and 'thou' alone is shown."
38. "What is meant by the sentence (commandment 'That thou art') is not arrived at, either through its 'sequence-of meaning' or as 'qualified-by-something'. An indivisible Being, consisting of Bliss only - this alone is the meaning of the sentence, according to the wise."
39. "What appears (anjati) as the Witnessing-Consciousness within, (the individual-Self), is of the nature of Bliss, One-without-a-second; and the one that is the Bliss within is none other than the individualised-Self the Witnessing Consciousness within."
40. "When, as explained above, the mutual identity between the two words 'thou' and 'that' is comprehended, then the idea 'I am not Brahman', entertained by 'thou', shall immediately end."

41. "If as said, the depth-meaning of the term 'that' is 'Mass-of Bliss, without-second', and 'thou' is the 'Witnessing-Consciousness', then what? Listen: the Inner-self, the Consciousness, that illumines all thoughts, remains as the All-full, One-Mass-of Bliss, without-a-second."

42. "The great statements, like 'That thou art', established the identity of what is meant by the two terms 'thou' and 'That' in their deeper indicative-meaning."

43. "How great statement discards the two qualified-meanings, and reveals what it really means - this we have carefully commented upon already."

44. 'That which shines, as the object of the idea and the word 'I', is Consciousness expressing in the inner equipments. This is the direct word-meaning of 'thou' (twam)."

45. "The Consciousness that is expressed through Maya, which then becomes the 'cause of the Universe', which is described as omnipresent, etc.; that which is known only indirectly (meditate); and which is having the nature of existence, etc., -- that Eswara is the word-meaning of the term 'That'."

46. "In case we insist upon the identity of 'that' and 'thou' based upon the word-meaning of these terms, then for one and the same factor we will have to attribute contrary nature; the quality of being mediately and immediately known - and also insist qualities of 'existence of duality' and also of 'absolute oneness', for one and the same factor. Identity between such contrariness is impossible hence suggestive-meaning, 'explanation by implication' has to be accepted."

47. "If the direct word-meaning throws up an inconsistency with what is pointed out by other proofs and evidences, the sense consistent with its word-meaning that is intelligently suggested by the term, is to be accepted - and this is its suggestive-meaning (lakshana)."

48. "In the statements like 'that thou art' etc., the reject-accept method is to be employed as in the sentence 'He is this man'. No other method can be applied."

49. "Until the direct personal experience of 'I am Brahman' is gained, we must live values of self-control, etc., and practice listening to teachers, or reading scriptures, and doing daily reflection and meditation upon those ideas."

50. "Through the grace of a spiritual teacher when a seeker gains a clear and direct experience of the Supreme Self as expounded in the scriptures, he, the realised, becomes free from all 'ignorance', which is the foundation for the entire experience of this world of plurality."

51. "No more conditioned by his gross and subtle bodies, free from the embrace of the gross and subtle elements, released from the charm of actions, such a man gets immediately liberated."

52. "The liberated-in-life, due to the compelling force of those actions that have begun to produce their results (Prarabdha), remains for some time to exhaust them".

53. "The liberated-in-life comes to gain the State of Absolute Oneness, the never-ending immeasurable Bliss, called the Supreme Abode-of-Vishnu, from wherein there is no return."

Vijnana Nauka

[Boat of Spiritual Science]

By Adi Shankara Bhagawat Pada

Translated by P. R. Ramachander

[This is one of those philosophical poems written by Adi Shankara. It echoes the concept of Aham Brahmasmi (I Am Brahman). Though written in a simple language, this work is not as popular as his other works.]

Tapo yajnadaanaadibhissudhabudhir-
Virakto nripaadau pade tuchchabudhya
Parityajya Sarvam Yadaapnoti Tatvam
Param Brahma nityam Tadevaaham asmi. 1

By cleaning our mind with meditation, sacrifice and charity,
By becoming disenchanted with even king like positions,
And by sacrificing everything, we attain that principle
Of the divine and perennial concept that we ourselves are Brahman.

Dayaalum Gurum Brahmanishtam Prasantham
Samaraadhya Bhaktyaa vichaarya swaroopam
Yadaapnoti Tatvam Nididhyaasya vidvaan
Param Brahma nityam Tadevaaham asmi 2

By worshiping with devotion, the merciful and peaceful teacher,
Who is searching for Brahman and by researching on the form,
The scholar after repeated and profound meditation makes his own,
The divine and perennial concept that we ourselves are Brahman.

Yad Aananda roopam prakasa swaroopam
Nirastha prapancham parichcheda soonyam
Aham Brahmavrutyaikagamyam tureeyam
Param Brahma nityam Tadevaaham asmi. 3

Forever having the form of joy which is full of splendour,
Forsaking the world that we see which does not have definition,
And which can be attained only by constant search and a state full of bliss,
Is the divine and perennial concept that we ourselves are Brahman.

Yad ajnanato bhati viswam samastham
Vinashtam cha sadyo yadaatma prabodha
Manovaagatheetham visudham vimuktam
Param Brahma nityam tadevaaham asmi. 4

By that ignorance of this entire concept of the physical world,
By that realization of Athma (soul), which leads to the loss of this concept,
Which is beyond mind and word, and also pure and fully free,
Is the divine and perennial concept that we ourselves are Brahman.

Nishedhe krute neti neteeti vakyaih
Samadhisthithaanaam yadaabhaathi poornam
Avasthaathrayaatheetham advaitam ekam
Param Brahma nityam tadevaaham asmi. 5

By the negative action of the words: not this, not this,
That which shines entirely in those, who enter the state of Samadhi,
That which is beyond the three states* and which does not have any second,
Is the divine and perennial concept that we ourselves are Brahman.

* Sleep, dream and wakefulness.

Yad Aanandalesaih samanandi viswam
Yadaa bhaati satve sada bhati sarvam
Yadaalochite heyam anyat samastham
Param Brahma nityam tadevaaham asmi. 6

That due to its bits of bliss makes this world pleasant,
That due to its splendour makes this world full of light,
And that by whose thought this physical world becomes nothing,
Is the divine and perennial concept that we ourselves are Brahman.

Anandam vibhum sarvayonim nireeham
Sivam sangaaheenam yad omkaaragamyam
Niraakaaramathyujuwalam mruthyuheenam
Param Brahma nityam tadevaaham asmi. 7

That which is endless, divine and controls everything,
That which is peaceful, alone and attainable through Om,
And that which is formless, has great luster and no death,
Is the divine and perennial concept that we ourselves are Brahman.

Yad Aananda sindhau nimagnah puman sya-
Dvidyavilasah samastha prapanchah
Tadaa na sphurathyatbhutam yannimitham
Param Brahma nityam tadevaaham asmi. 8

That sea of bliss in which the seeker drowns himself,
And that wonderful cause which forever makes it disappear,
The ignorance which makes the physical world appear,
Is the divine and perennial concept that we ourselves are Brahman.

Swaroopaanusandhanaroopaam sthuthim yah
Pathed aadaraal bhakthibhavo manushyah
Srunotheeha va nithyam udyukta chitto
Param Brahma nityam tadevaaham asmi. 9

This prayer written in the style of the search of the form of the self,
If read by men with respect and devotional thought,
Or if heard would lead them forever to blissful freedom,
And Is the divine and perennial concept that we ourselves are Brahman.

Vivekachudamani

By Adi Sankara

Translated by Swami Madhavananda

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1. I bow to Govinda, whose nature is Bliss Supreme, who is the Sadguru, who can be known only from the import of all Vedanta, and who is beyond the reach of speech and mind.
2. For all beings a human birth is difficult to obtain, more so is a male body; rarer than that is Brahmanahood; rarer still is the attachment to the path of Vedic religion; higher than this is erudition in the scriptures; discrimination between the Self and not-Self, Realisation, and continuing in a state of identity with Brahman - these come next in order. (This kind of) Mukti (Liberation) is not to be attained except through the well-earned merits of a hundred crore of births.
3. These are three things which are rare indeed and are due to the grace of God - namely, a human birth, the longing for Liberation, and the protecting care of a perfected sage.
4. The man who, having by some means obtained a human birth, with a male body and mastery of the Vedas to boot, is foolish enough not to exert himself for self-liberation, verily commits suicide, for he kills himself by clinging to things unreal.
5. What greater fool is there than the man who having obtained a rare human body, and a masculine body too, neglects to achieve the real end of this life?
6. Let people quote the Scriptures and sacrifice to the gods, let them perform rituals and worship the deities, but there is no Liberation without the realisation of one's identity with the Atman, no, not even in the lifetime of a hundred Brahmas put together.
7. There is no hope of immortality by means of riches - such indeed is the declaration of the Vedas. Hence it is clear that works cannot be the cause of Liberation.
8. Therefore the man of learning should strive his best for Liberation, having renounced his desire for pleasures from external objects, duly approaching a good and generous preceptor, and fixing his mind on the truth inculcated by him.

9. Having attained the Yogarudha state, one should recover oneself, immersed in the sea of birth and death by means of devotion to right discrimination.
10. Let the wise and erudite man, having commenced the practice of the realisation of the Atman give up all works and try to cut loose the bonds of birth and death.
11. Work leads to purification of the mind, not to perception of the Reality. The realisation of Truth is brought about by discrimination and not in the least by ten million of acts.
12. By adequate reasoning the conviction of the reality about the rope is gained, which puts an end to the great fear and misery caused by the snake worked up in the deluded mind.
13. The conviction of the Truth is seen to proceed from reasoning upon the salutary counsel of the wise, and not by bathing in the sacred waters, nor by gifts, nor by a hundred Pranayamas (control of the vital force).
14. Success depends essentially on a qualified aspirant; time, place and other such means are but auxiliaries in this regard.
15. Hence the seeker after the Reality of the Atman should take to reasoning, after duly approaching the Guru - who should be the best of the knowers of Brahman, and an ocean of mercy.
16. An intelligent and learned man skilled in arguing in favour of the Scriptures and in refuting counter-arguments against them - one who has got the above characteristics is the fit recipient of the knowledge of the Atman.
17. The man who discriminates between the Real and the unreal, whose mind is turned away from the unreal, who possesses calmness and the allied virtues, and who is longing for Liberation, is alone considered qualified to enquire after Brahman.
18. Regarding this, sages have spoken of four means of attainment, which alone being present, the devotion to Brahman succeeds, and in the absence of which, it fails.
19. First is enumerated discrimination between the Real and the unreal; next comes aversion to the enjoyment of fruits (of one's actions) here and hereafter; (next is) the group of six attributes, viz. calmness and the rest; and (last) is clearly the yearning for Liberation.

20. A firm conviction of the mind to the effect that Brahman is real and the universe unreal, is designated as discrimination (Viveka) between the Real and the unreal.
21. Vairagya or renunciation is the desire to give up all transitory enjoyments (ranging) from those of an (animate) body to those of Brahmahood (having already known their defects) from observation, instruction and so forth.
22. The resting of the mind steadfastly on its Goal (viz. Brahman) after having detached itself from manifold sense-objects by continually observing their defects, is called Shama or calmness.
23. Turning both kinds of sense-organs away from sense-objects and placing them in their respective centres, is called Dama or self-control. The best Uparati or self-withdrawal consists in the mind-function ceasing to be affected by external objects.
24. The bearing of all afflictions without caring to redress them, being free (at the same time) from anxiety or lament on their score, is called Titiksha or forbearance.
25. Acceptance by firm judgment as true of what the Scriptures and the Guru instruct, is called by sages Shraddha or faith, by means of which the Reality is perceived.
26. Not the mere indulgence of thought (in curiosity) but the constant concentration of the intellect (or the affirming faculty) on the ever-pure Brahman, is what is called Samadhana or self-settledness.
27. Mumukshuta or yearning for Freedom is the desire to free oneself, by realising one's true nature, from all bondages from that of egoism to that of the body - bondages superimposed by Ignorance.
28. Even though torpid or mediocre, this yearning for Freedom, through the grace of the Guru, may bear fruit (being developed) by means of Vairagya (renunciation), Shama (calmness), and so on.
29. In his case, verily, whose renunciation and yearning for Freedom are intense, calmness and the other practices have (really) their meaning and bear fruit.
30. Where (however) this renunciation and yearning for Freedom are torpid, there calmness and the other practices are as mere appearances, like water in a desert.

31. Among things conducive to Liberation, devotion (Bhakti) holds the supreme place. The seeking after one's real nature is designated as devotion.
32. Others maintain that the inquiry into the truth of one's own self is devotion. The inquirer about the truth of the Atman who is possessed of the above-mentioned means of attainment should approach a wise preceptor, who confers emancipation from bondage.
33. Who is versed in the Vedas, sinless, un-smitten by desire and a knower of Brahman par excellence, who has withdrawn himself into Brahman; who is calm, like fire that has consumed its fuel, who is a boundless reservoir of mercy that knows no reason, and a friend of all good people who prostrate themselves before him.
34. Worshipping that Guru with devotion, and approaching him, when he is pleased with prostration, humility and service, (he) should ask him what he has got to know:
35. O Master, O friend of those that bow to thee, thou ocean of mercy, I bow to thee; save me, fallen as I am into this sea of birth and death, with a straightforward glance of thine eye, which sheds nectar-like grace supreme.
36. Save me from death, afflicted as I am by the unquenchable fire of this world-forest, and shaken violently by the winds of an untoward lot, terrified and (so) seeking refuge in thee, for I do not know of any other man with whom to seek shelter.
37. There are good souls, calm and magnanimous, who do good to others as does the spring, and who, having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever.
38. It is the very nature of the magnanimous to move of their own accord towards removing others' troubles. Here, for instance, is the moon who, as everybody knows, voluntarily saves the earth parched by the flaming rays of the sun.
39. O Lord, with thy nectar-like speech, sweetened by the enjoyment of the elixir-like bliss of Brahman, pure, cooling to a degree, issuing in streams from thy lips as from a pitcher, and delightful to the ear - do thou sprinkle me who am tormented by worldly afflictions as by the tongues of a forest-fire. Blessed are those on whom even a passing glance of thy eye lights, accepting them as thine own.

40. How to cross this ocean of phenomenal existence, what is to be my fate, and which of the means should I adopt - as to these I know nothing. Condescend to save me, O Lord, and describe at length how to put an end to the misery of this relative existence.

41. As he speaks thus, tormented by the afflictions of the world - which is like a forest on fire - and seeking his protection, the saint eyes him with a glance softened with pity and spontaneously bids him give up all fear.

42. To him who has sought his protection, thirsting for Liberation, who duly obeys the injunctions of the Scriptures, who is of a serene mind, and endowed with calmness - (to such a one) the sage proceeds to inculcate the truth out of sheer grace.

43. Fear not, O learned one, there is no death for thee; there is a means of crossing this sea of relative existence; that very way by which sages have gone beyond it, I shall inculcate to thee.

44. There is a sovereign means which puts an end to the fear of relative existence; through that thou wilt cross the sea of Samsara and attain the supreme bliss.

45. Reasoning on the meaning of the Vedanta leads to efficient knowledge, which is immediately followed by the total annihilation of the misery born of relative existence.

46. Faith (Shraddha), devotion and the Yoga of meditation - these are mentioned by the Shruti as the immediate factors of Liberation in the case of a seeker; whoever abides in these gets Liberation from the bondage of the body, which is the conjuring of Ignorance.

47. It is verily through the touch of Ignorance that thou who art the Supreme Self findest thyself under the bondage of the non-Self, whence alone proceeds the round of births and deaths. The fire of knowledge, kindled by the discrimination between these two, burns up the effects of Ignorance together with their root.

48. Condescend to listen, O Master, to the question I am putting (to thee). I shall be gratified to hear a reply to the same from thy lips.

49. What is bondage, forsooth? How has it come (upon the Self)? How does it continue to exist? How is one freed from it? What is this non-Self? And who is the Supreme Self? And how can one discriminate between them? -- Do tell me about all these.

50. The Guru replied: Blessed art thou! Thou hast achieved thy life's end and hast sanctified thy family, that thou wishest to attain Brahmanhood by getting free from the bondage of Ignorance!

51. A father has got his sons and others to free him from his debts, but he has got none but himself to remove his bondage.

52. Trouble such as that caused by a load on the head can be removed by others, but none but one's own self can put a stop to the pain which is caused by hunger and the like.

53. The patient who takes (the proper) diet and medicine is alone seen to recover completely - not through work done by others.

54. The true nature of things is to be known personally, through the eye of clear illumination, and not through a sage: what the moon exactly is, has to be known with one's own eyes; can others make him know it?

55. Who but one's own self can get rid of the bondage caused by the fetters of Ignorance, desire, action and the like, aye even in a hundred crore of cycles?

56. Neither by Yoga, nor by Sankhya, nor by work, nor by learning, but by the realisation of one's identity with Brahman is Liberation possible, and by no other means.

57. The beauty of a guitar's form and the skill of playing on its chords serve merely to please a few persons; they do not suffice to confer sovereignty.

58. Loud speech consisting of a shower of words, the skill in expounding the Scriptures, and likewise erudition - these merely bring on a little personal enjoyment to the scholar, but are no good for Liberation.

59. The study of the Scriptures is useless so long as the highest Truth is unknown, and it is equally useless when the highest Truth has already been known.

60. The Scriptures consisting of many words are a dense forest which merely causes the mind to ramble. Hence men of wisdom should earnestly set about knowing the true nature of the Self.

61. For one who has been bitten by the serpent of Ignorance, the only remedy is the knowledge of Brahman. Of what avail are the Vedas and (other) Scriptures, Mantras (sacred formulae) and medicines to such a one?

62. A disease does not leave off if one simply utters the name of the medicine, without taking it; (similarly) without direct realisation one cannot be liberated by the mere utterance of the word Brahman.
63. Without causing the objective universe to vanish and without knowing the truth of the Self, how is one to achieve Liberation by the mere utterance of the word Brahman? -- It would result merely in an effort of speech.
64. Without killing one's enemies, and possessing oneself of the splendour of the entire surrounding region, one cannot claim to be an emperor by merely saying, 'I am an emperor'.
65. As a treasure hidden underground requires (for its extraction) competent instruction, excavation, the removal of stones and other such things lying above it and (finally) grasping, but never comes out by being (merely) called out by name, so the transparent Truth of the self, which is hidden by Maya and its effects, is to be attained through the instructions of a knower of Brahman, followed by reflection, meditation and so forth, but not through perverted arguments.
66. Therefore the wise should, as in the case of disease and the like, personally strive by all the means in their power to be free from the bondage of repeated births and deaths.
67. The question that thou hast asked today is excellent, approved by those versed in the Scriptures, aphoristic, pregnant with meaning and fit to be known by the seekers after Liberation.
68. Listen attentively, O learned one, to what I am going to say. By listening to it thou shalt be instantly free from the bondage of Samsara.
69. The first step to Liberation is the extreme aversion to all perishable things, then follow calmness, self-control, forbearance, and the utter relinquishment of all work enjoined in the Scriptures.
70. Then come hearing, reflection on that, and long, constant and unbroken meditation on the Truth for the Muni. After that the learned seeker attains the supreme Nirvikalpa state and realises the bliss of Nirvana even in this life.
71. Now I am going to tell thee fully about what thou ought to know - the discrimination between the Self and the non-Self. Listen to it and decide about it in thy mind.
72. Composed of the seven ingredients, viz. marrow, bones, fat, flesh, blood, skin and cuticle, and consisting of the following limbs and their parts - legs, thighs, the chest, arms, the back and the head:

73. This body, reputed to be the abode of the delusion of 'I and mine', is designated by sages as the gross body. The sky, air, fire, water and earth are subtle elements. They -

74. Being united with parts of one another and becoming gross, (they) form the gross body. And their subtle essences form sense-objects - the group of five such as sound, which conduce to the happiness of the experiencer, the individual soul.

75. Those fools who are tied to these sense-objects by the stout cord of attachment, so very difficult to snap, come and depart, up and down, carried again by the powerful emissary of their past action.

76. The deer, the elephant, the moth, the fish and the black-bee - these five have died, being tied to one or other of the five senses, viz. sound etc., through their own attachment. What then is in store for man who is attached to all these five.

77. Sense-objects are even more virulent in their evil effects than the poison of the cobra. Poison kills one who takes it, but those others kill one who even looks at them through the eyes.

78. He who is free from the terrible snare of the hankering after sense-objects, so very difficult to get rid of, is alone fit for Liberation, and none else - even though he be versed in all the six Shastras.

79. The shark of hankering catches by the throat those seekers after Liberation who have got only an apparent dispassion (Vairagya) and are trying to cross the ocean of samsara (relative existence), and violently snatching them away, drowns them half-way.

80. He who has killed the shark known as sense-object with the sword of mature dispassion crosses the ocean of Samsara, free from all obstacles.

81. Know that death quickly overtakes the stupid man who walks along the dreadful ways of sense-pleasure; whereas one who walks in accordance with the instructions of a well-wishing and worthy Guru, as also with his own reasoning, achieves his end - know this to be true.

82. If indeed thou hast a craving for Liberation, shun sense-objects from a good distance as thou wouldst do poison, and always cultivate carefully the nectar-like virtues of contentment, compassion, forgiveness, straight-forwardness, calmness and self-control.

83. Whoever leaves aside what should always be attempted, viz. emancipation from the bondage of Ignorance without beginning, and passionately seeks to nourish this body, which is an object for others to enjoy, commits suicide thereby.

84. Whoever seeks to realise the Self by devoting himself to the nourishment of the body, proceeds to cross a river by catching hold of a crocodile, mistaking it for a log.

85. So for a seeker after Liberation the infatuation over things like the body is a dire death. He who has thoroughly conquered this deserves the state of Freedom.

86. Conquer the dire death of infatuation over thy body, wife, children etc., -- conquering which the sages reach that Supreme State of Vishnu.

87. This gross body is to be deprecated, for it consists of the skin, flesh, blood, arteries and veins, fat, marrow and bones, and is full of other offensive things.

88. The gross body is produced by one's past actions out of the gross elements formed by the union of the subtle elements with each other, and is the medium of experience for the soul. That is its waking state in which it perceives gross objects.

89. Identifying itself with this form, the individual soul, though separate, enjoys gross objects, such as garlands and sandal-paste, by means of the external organs. Hence this body has its fullest play in the waking state.

90. Know this gross body to be like a house to the householder, on which rests man's entire dealing with the external world.

91. Birth, decay and death are the various characteristics of the gross body, as also stoutness etc., childhood etc., are its different conditions; it has got various restrictions regarding castes and orders of life; it is subject to various diseases, and meets with different kinds of treatment, such as worship, insult and high honours.

92. The ears, skin, eyes, nose and tongue are organs of knowledge, for they help us to cognise objects; the vocal organs, hands, legs, etc., are organs of action, owing to their tendency to work.

93-94. The inner organ (Antahkarana) is called Manas, Buddhi, ego or Chitta, according to their respective functions: Manas, from its considering the pros and cons of a thing; Buddhi, from its property of determining the truth of

objects; the ego, from its identification with this body as one's own self; and Chitta, from its function of remembering things it is interested in.

95. One and the same Prana (vital force) becomes Prana, Apana, Vyana, Udana and Samana according to their diversity of functions and modifications, like gold, water, etc.

96. The five organs of action such as speech, the five organs of knowledge such as the ear, the group of five Pranas, the five elements ending with the ether, together with Buddhi and the rest as also Nescience, desire and action - these eight "cities" make up what is called the subtle body.

97. Listen - this subtle body, called also the Linga body, is produced out of the elements before their subdividing and combining with each other, is possessed of latent impressions and causes the soul to experience the fruits of its past actions. It is a beginningless superimposition on the soul brought on by its own ignorance.

98-99. Dream is a state of the soul distinct from the waking state, where it shines by itself. In dreams Buddhi, by itself, takes on the role of the agent and the like, owing to various latent impressions of the waking state, while the supreme Atman shines in Its own glory - with Buddhi as Its only superimposition, the witness of everything, and is not touched by the least work that Buddhi does. As It is wholly unattached, It is not touched by any work that Its superimpositions may perform.

100. This subtle body is the instrument for all activities of the Atman, who is Knowledge Absolute, like the adze and other tools of a carpenter. Therefore this Atman is perfectly unattached.

101. Blindness, weakness and sharpness are conditions of the eye, due merely to its fitness or defectiveness; so are deafness, dumbness, etc., of the ear and so forth - but never of the Atman, the Knower.

102. Inhalation and exhalation, yawning, sneezing, secretion, leaving this body, etc., are called by experts functions of Prana and the rest, while hunger and thirst are characteristics of Prana proper.

103. The inner organ (mind) has its seat in the organs such as the eye, as well as in the body, identifying with them and endued with a reflection of the Atman.

104. Know that it is egoism which, identifying itself with the body becomes the doer or experiencer, and in conjunction with the Gunas such as the Sattva, assumes the three different states.

105. When sense-objects are favourable it becomes happy, and it becomes miserable when the case is contrary. So happiness and misery are characteristics of egoism, and not of the ever-blissful Atman.

106. Sense-objects are pleasurable only as dependent on the Atman manifesting through them, and not independently, because the Atman is by its very nature the most beloved of all. Therefore the Atman is ever blissful, and never suffers misery.

107. That in profound sleep we experience the bliss of the Atman independent of sense-objects, is clearly attested by the Shruti, direct perception, tradition and inference.

108. Avidya (Nescience) or Maya, called also the Undifferentiated, is the power of the Lord. She is without beginning, is made up of the three Gunas and is superior to the effects (as their cause). She is to be inferred by one of clear intellect only from the effects She produces. It is She who brings forth this whole universe.

109. She is neither existent nor non-existent nor partaking of both characters; neither same nor different nor both; neither composed of parts nor an indivisible whole nor both. She is most wonderful and cannot be described in words.

110. Maya can be destroyed by the realisation of the pure Brahman, the one without a second, just as the mistaken idea of a snake is removed by the discrimination of the rope. She has her Gunas as Rajas, Tamas and Sattva, named after their respective functions.

111. Rajas has its Vikshepa-Shakti or projecting power, which is of the nature of an activity, and from which this primeval flow of activity has emanated. From this also, mental modifications such as attachment and grief are continually produced.

112. Lust, anger, avarice, arrogance, spite, egoism, envy, jealousy, etc., -- these are the dire attributes of Rajas, from which the worldly tendency of man is produced. Therefore Rajas is a cause of bondage.

113. Avriti or the veiling power is the power of Tamas, which makes things appear other than what they are. It is this that causes man's repeated transmigrations, and starts the action of the projecting power (Vikshepa).

114. Even wise and learned men and men who are clever and adept in the vision of the exceedingly subtle Atman, are overpowered by Tamas and do not understand the Atman, even though clearly explained in various ways.

What is simply superimposed by delusion, they consider as true, and attach themselves to its effects. Alas! How powerful is the great Avriti Shakti of dreadful Tamas!

115. Absence of the right judgment, or contrary judgment, want of definite belief and doubt - these certainly never desert one who has any connection with this veiling power, and then the projecting power gives ceaseless trouble.

116. Ignorance, lassitude, dullness, sleep, inadvertence, stupidity, etc., are attributes of Tamas. One tied to these does not comprehend anything, but remains like one asleep or like a stock or stone.

117. Pure Sattva is (clear) like water, yet in conjunction with Rajas and Tamas it makes for transmigration. The reality of the Atman becomes reflected in Sattva and like the sun reveals the entire world of matter.

118. The traits of mixed Sattva are an utter absence of pride etc., and Niyama, Yama, etc., as well as faith, devotion, yearning for Liberation, the divine tendencies and turning away from the unreal.

119. The traits of pure Sattva are cheerfulness, the realisation of one's own Self, supreme peace, contentment, bliss, and steady devotion to the Atman, by which the aspirant enjoys bliss everlasting.

120. This Undifferentiated, spoken of as the compound of the three Gunas, is the causal body of the soul. Profound sleep is its special state, in which the functions of the mind and all its organs are suspended.

121. Profound sleep is the cessation of all kinds of perception, in which the mind remains in a subtle seed-like form. The test of this is the universal verdict, "I did not know anything then".

122. The body, organs, Pranas, Manas, egoism, etc., all modifications, the sense-objects, pleasure and the rest, the gross elements such as the ether, in fact, the whole universe, up to the Undifferentiated - all this is the non-Self.

123. From Mahat down to the gross body everything is the effect of Maya: These and Maya itself know thou to be the non-Self, and therefore unreal like the mirage in a desert.

124. Now I am going to tell thee of the real nature of the supreme Self, realising which man is freed from bondage and attains Liberation.

125. There is some Absolute Entity, the eternal substratum of the consciousness of egoism, the witness of the three states, and distinct from the five sheaths or coverings:

126. Which knows everything that happens in the waking state, in dream and in profound sleep; which is aware of the presence or absence of the mind and its functions; and which is the background of the notion of egoism. - This is That.

127. Which Itself sees all, but which no one beholds, which illumines the intellect etc., but which they cannot illumine. - This is That.

128. By which this universe is pervaded, but which nothing pervades, which shining, all this (universe) shines as Its reflection. - This is That.

129. By whose very presence the body, the organs, mind and intellect keep to their respective spheres of action, like servants!

130. By which everything from egoism down to the body, the sense-objects and pleasure etc., is known as palpably as a jar - for It is the essence of Eternal Knowledge!

131. This is the innermost Self, the primeval Purusha (Being), whose essence is the constant realisation of infinite Bliss, which is ever the same, yet reflecting through the different mental modifications, and commanded by which the organs and Pranas perform their functions.

132. In this very body, in the mind full of Sattva, in the secret chamber of the intellect, in the Akasha known as the Unmanifested, the Atman, of charming splendour, shines like the sun aloft, manifesting this universe through Its own effulgence.

133. The Knower of the modifications of mind and egoism, and of the activities of the body, the organs and Pranas, apparently taking their forms, like the fire in a ball of iron; It neither acts nor is subject to change in the least.

134. It is neither born nor dies, It neither grows nor decays, nor does It undergo any change, being eternal. It does not cease to exist even when this body is destroyed, like the sky in a jar (after it is broken), for It is independent.

135. The Supreme Self, different from the Prakriti and its modifications, of the essence of Pure Knowledge, and Absolute, directly manifests this entire gross and subtle universe, in the waking and other states, as the substratum of the persistent sense of egoism, and manifests Itself as the Witness of the Buddhi, the determinative faculty.

136. By means of a regulated mind and the purified intellect (Buddhi), realise directly thy own Self in the body so as to identify thyself with It, cross the boundless ocean of Samsara whose waves are birth and death, and firmly established in Brahman as thy own essence, be blessed.

137. Identifying the Self with this non-Self - this is the bondage of man, which is due to his ignorance, and brings in its train the miseries of birth and death. It is through this that one considers this evanescent body as real, and identifying oneself with it, nourishes, bathes, and preserves it by means of (agreeable) sense-objects, by which he becomes bound as the caterpillar by the threads of its cocoon.

138. One who is overpowered by ignorance mistakes a thing for what it is not; It is the absence of discrimination that causes one to mistake a snake for a rope, and great dangers overtake him when he seizes it through that wrong notion. Hence, listen, my friend, it is the mistaking of transitory things as real that constitutes bondage.

139. This veiling power (Avriti), which preponderates in ignorance, covers the Self, whose glories are infinite and which manifests Itself through the power of knowledge, indivisible, eternal and one without a second - as Rahu does the orb of the sun.

140. When his own Self, endowed with the purest splendour, is hidden from view, a man through ignorance falsely identifies himself with this body, which is the non-Self. And then the great power of rajas called the projecting power sorely afflicts him through the binding fetters of lust, anger, etc.,

141. The man of perverted intellect, having his Self-knowledge swallowed up by the shark of utter ignorance, himself imitates the various states of the intellect (Buddhi), as that is Its superimposed attribute, and drifts up and down in this boundless ocean of Samsara which is full of the poison of sense-enjoyment, now sinking, now rising - a miserable fate indeed!

142. As layers of clouds generated by the sun's rays cover the sun and alone appear (in the sky), so egoism generated by the Self, covers the reality of the Self and appears by itself.

143. Just as, on a cloudy day, when the sun is swallowed up by dense clouds, violent cold blasts trouble them, so when the Atman is hidden by intense ignorance, the dreadful Vikshepa Shakti (projecting power) afflicts the foolish man with numerous griefs.

144. It is from these two powers that man's bondage has proceeded - beguiled by which he mistakes the body for the Self and wanders (from body to body).

145. Of the tree of Samsara ignorance is the seed, the identification with the body is its sprout, attachment its tender leaves, work its water, the body its trunk, the vital forces its branches, the organs its twigs, the sense-objects its

flowers, various miseries due to diverse works are its fruits, and the individual soul is the bird on it.

146. This bondage of the non-Self springs from ignorance, is self-caused, and is described as without beginning and end. It subjects one to the long train of miseries such as birth, death, disease and decrepitude.

147. This bondage can be destroyed neither by weapons nor by wind, nor by fire, nor by millions of acts - by nothing except the wonderful sword of knowledge that comes of discrimination, sharpened by the grace of the Lord.

148. One who is passionately devoted to the authority of the Shrutis acquires steadiness in his Svadharma, which alone conduces to the purity of his mind. The man of pure mind realises the Supreme Self, and by this alone Samsara with its root is destroyed.

149. Covered by the five sheaths - the material one and the rest - which are the products of Its own power, the Self ceases to appear, like the water of a tank by its accumulation of sedge.

150. On the removal of that sedge the perfectly pure water that allays the pangs of thirst and gives immediate joy, appears unobstructed before the man.

151. When all the five sheaths have been eliminated, the Self of man appears - pure, of the essence of everlasting and unalloyed bliss, indwelling, supreme and self-effulgent.

152. To remove his bondage the wise man should discriminate between the Self and the non-Self. By that alone he comes to know his own Self as Existence-Knowledge-Bliss Absolute and becomes happy.

153. He indeed is free who discriminates between all sense-objects and the indwelling, unattached and inactive Self - as one separates a stalk of grass from its enveloping sheath - and merging everything in It, remains in a state of identity with That.

154. This body of ours is the product of food and comprises the material sheath; it lives on food and dies without it; it is a mass of skin, flesh, blood, bones and filth, and can never be the eternally pure, self-existent Atman.

155. It does not exist prior to inception or posterior to dissolution, but lasts only for a short (intervening) period; its virtues are transient, and it is changeful by nature; it is manifold, inert, and is a sense-object, like a jar; how can it be one's own Self, the Witness of changes in all things?

156. The body, consisting of arms, legs, etc., cannot be the Atman, for one continues to live even when particular limbs are gone, and the different functions of the organism also remain intact. The body which is subject to another's rule cannot be the Self which is the Ruler of all.

157. That the Atman as the abiding Reality is different from the body, its characteristics, its activities, its states, etc., of which It is the witness, is self-evident.

158. How can the body, being a pack of bones, covered with flesh, full of filth and highly impure, be the self-existent Atman, the Knower, which is ever distinct from it?

159. It is the foolish man who identifies himself with a mass of skin, flesh, fat, bones and filth, while the man of discrimination knows his own Self, the only Reality that there is, as distinct from the body.

160. The stupid man thinks he is the body, the book-learned man identifies himself with the mixture of body and soul, while the sage possessed of realisation due to discrimination looks upon the eternal Atman as his Self, and thinks, "I am Brahman".

161. O foolish person, cease to identify thyself with this bundle of skin, flesh, fat, bones and filth, and identify thyself instead with the Absolute Brahman, the Self of all, and thus attain to supreme Peace.

162. As long as the book-learned man does not give up his mistaken identification with the body, organs, etc., which are unreal, there is no talk of emancipation for him, even if he be ever so erudite in the Vedanta philosophy.

163. Just as thou dost not identify thyself with the shadow-body, the image-body, the dream-body, or the body thou hast in the imaginations of thy heart, cease thou to do likewise with the living body also.

164. Identifications with the body alone is the root that produces the misery of birth etc., of people who are attached to the unreal; therefore destroy thou this with the utmost care. When this identification caused by the mind is given up, there is no more chance for rebirth.

165. The Prana, with which we are all familiar, coupled with the five organs of action, forms the vital sheath, permeated by which the material sheath engages itself in all activities as if it were living.

166. Neither is the vital sheath the Self - because it is a modification of Vayu, and like the air it enters into and comes out of the body, and because it never knows in the least either its own weal and woe or those of others, being eternally dependent on the Self.

167. The organs of knowledge together with the mind form the mental sheath - the cause of the diversity of things such as "I" and "mine". It is powerful and endowed with the faculty of creating differences of name etc. It manifests itself as permeating the preceding, i.e. the vital sheath.

168. The mental sheath is the (sacrificial) fire which, fed with the fuel of numerous desires by the five sense-organs which serve as priests, and set ablaze by the sense-objects which act as the stream of oblations, brings about this phenomenal universe.

169. There is no Ignorance (Avidya) outside the mind. The mind alone is Avidya, the cause of the bondage of transmigration. When that is destroyed, all else is destroyed, and when it is manifested, everything else is manifested.

170. In dreams, when there is no actual contact with the external world, the mind alone creates the whole universe consisting of the experiencer etc. Similarly in the waking state also; there is no difference. Therefore all this (phenomenal universe) is the projection of the mind.

171. In dreamless sleep, when the mind is reduced to its causal state, there exists nothing (for the person asleep), as is evident from universal experience. Hence man's relative existence is simply the creation of his mind, and has no objective reality.

172. Clouds are brought in by the wind and again driven away by the same agency. Similarly, man's bondage is caused by the mind, and Liberation too is caused by that alone.

173. It (first) creates an attachment in man for the body and all other sense-objects, and binds him through that attachment like a beast by means of ropes. Afterwards, the selfsame mind creates in the individual an utter distaste for these sense-objects as if they were poison, and frees him from the bondage.

174. Therefore the mind is the only cause that brings about man's bondage or Liberation: when tainted by the effects of Rajas it leads to bondage, and when pure and divested of the Rajas and Tamas elements it conduces to Liberation.

175. Attaining purity through a preponderance of discrimination and renunciation, the mind makes for Liberation. Hence the wise seeker after Liberation must first strengthen these two.

176. In the forest-tract of sense-pleasures there prowls a huge tiger called the mind. Let good people who have a longing for Liberation never go there.

177. The mind continually produces for the experiencer all sense-objects without exception, whether perceived as gross or fine, the differences of body, caste, order of life, and tribe, as well as the varieties of qualification, action, means and results.

178. Deluding the Jiva, which is unattached Pure Intelligence, and binding it by the ties of body, organs and Pranas, the mind causes it to wander, with ideas of "I" and "mine", amidst the varied enjoyment of results achieved by itself.

179. Man's transmigration is due to the evil of superimposition, and the bondage of superimposition is created by the mind alone. It is this that causes the misery of birth etc., for the man of non-discrimination who is tainted by Rajas and Tamas.

180. Hence sages who have fathomed its secret have designated the mind as Avidya or ignorance, by which alone the universe is moved to and fro, like masses of clouds by the wind.

181. Therefore the seeker after Liberation must carefully purify the mind. When this is purified, Liberation is as easy of access as a fruit on the palm of one's hand.

182. He who by means of one-pointed devotion to Liberation roots out the attachment to sense-objects, renounces all actions, and with faith in the Real Brahman regularly practices hearing, etc., succeeds in purging the Rajasika nature of the intellect.

183. Neither can the mental sheath be the Supreme Self, because it has a beginning and an end, is subject to modifications, is characterised by pain and suffering and is an object; whereas the subject can never be identified with the objects of knowledge.

184. The Buddhi with its modifications and the organs of knowledge, forms the Vijnanamaya Kosha or knowledge sheath, of the agent, having the characteristics which is the cause of man's transmigration.

185. This knowledge sheath, which seems to be followed by a reflection of the power of the Chit, is a modification of the Prakriti, is endowed with the function of knowledge, and always wholly identifies itself with the body, organs, etc.

186-187. It is without beginning, characterised by egoism, is called the Jiva, and carries on all the activities on the relative plane. Through previous desires it performs good and evil actions and experiences their results. Being born in various bodies, it comes and goes, up and down. It is this knowledge sheath that has the waking, dream and other states, and experiences joy and grief.

188. It always mistakes the duties, functions and attributes of the orders of life which belong to the body, as its own. The knowledge sheath is exceedingly effulgent, owing to its close proximity to the Supreme Self, which identifying Itself with it suffers transmigration through delusion. It is therefore a superimposition on the Self.

189. The self-effulgent Atman, which is Pure Knowledge, shines in the midst of the Pranas, within the heart. Though immutable, It becomes the agent and experiencer owing to Its superimposition, the knowledge sheath.

190. Though the Self of everything that exists, this Atman, Itself assuming the limitations of the Buddhi and wrongly identifying Itself with this totally unreal entity, looks upon Itself as something different - like earthen jars from the clay of which they are made.

191. Owing to Its connection with the super-impositions, the Supreme Self, even thou naturally perfect (transcending Nature) and eternally unchanging, assumes the qualities of the superimpositions and appears to act just as they do - like the changeless fire assuming the modifications of the iron which it turns red-hot.

192. The disciple questioned: Be it through delusion or otherwise that the Supreme Self has come to consider Itself as the Jiva, this superimposition is without beginning, and that which has no beginning cannot be supposed to have an end either.

193. Therefore the Jivahood of the soul also must have no end, and its transmigration must continue forever. How then can there be Liberation for the soul? Kindly enlighten me on this point, O revered Master.

194. The Teacher said: Thou hast rightly questioned, O learned man! Listen therefore attentively: The imagination which has been conjured up by delusion can never be accepted as a fact.

195. But for delusion there can be no connection of the Self - which is unattached, beyond activity and formless - with the objective world, as in the case of blueness etc., with reference to the sky.

196. The Jivahood of the Atman, the Witness, which is beyond qualities and beyond activity, and which is realised within as Knowledge and Bliss Absolute - has been superimposed by the delusion of the Buddhi, and is not real. And because it is by nature an unreality, it ceases to exist when the delusion is gone.

197. It exists only so long as the delusion lasts, being caused by indiscrimination due to an illusion. The rope is supposed to be the snake only so long as the mistake lasts, and there is no more snake when the illusion has vanished. Similar is the case here.

198-199. Avidya or Nescience and its effects are likewise considered as beginningless. But with the rise of Vidya or realisation, the entire effects of Avidya, even though beginningless, are destroyed together with their root - like dreams on waking up from sleep. It is clear that the phenomenal universe, even though without beginning, is not eternal - like previous non-existence.

200-201. Previous non-existence, even though beginningless, is observed to have an end. So the Jivahood which is imagined to be in the Atman through its relation with superimposed attributes such as the Buddhi, is not real; whereas the other (the Atman) is essentially different from it. The relation between the Atman and the Buddhi is due to a false knowledge.

202. The cessation of that superimposition takes place through perfect knowledge, and by no other means. Perfect knowledge, according to the Shrutis, consists in the realisation of the identity of the individual soul and Brahman.

203. This realisation is attained by a perfect discrimination between the Self and the non-Self. Therefore one must strive for the discrimination between the individual soul and the eternal Self.

204. Just as the water which is very muddy again appears as transparent water when the mud is removed, so the Atman also manifests its undimmed lustre when the taint has been removed.

205. When the unreal ceases to exist, this very individual soul is definitely realised as the eternal Self. Therefore one must make it a point completely to remove things like egoism from the eternal Self.

206. This knowledge sheath (Vijnanamaya Kosha) that we have been speaking of, cannot be the Supreme Self for the following reasons - because it is subject to change, is insentient, is a limited thing, an object of the senses, and is not constantly present: An unreal thing cannot indeed be taken for the real Atman.

207. The blissful sheath (Anandamaya Kosha) is that modification of Nescience which manifests itself catching a reflection of the Atman which is Bliss Absolute; whose attributes are pleasure and the rest; and which appears in view when some object agreeable to oneself presents itself. It makes itself spontaneously felt by the fortunate during the fruition of their virtuous deeds; from which every corporeal being derives great joy without the least effort.

208. The blissful sheath has its fullest play during profound sleep, while in the dreaming and wakeful states it has only a partial manifestation, occasioned by the sight of agreeable objects and so forth.

209. Nor is the blissful sheath the Supreme Self, because it is endowed with the changeful attributes, is a modification of the Prakriti, is the effect of past good deeds, and imbedded in the other sheaths which are modifications.

210. When all the five sheaths have been eliminated by the reasoning on Shruti passages, what remains as the culminating point of the process, is the Witness, the Knowledge Absolute - the Atman.

211. This self-effulgent Atman which is distinct from the five sheaths, the Witness of the three states, the Real, the Changeless, the Untainted, the everlasting Bliss - is to be realised by the wise man as his own Self.

212. The disciple questioned: After these five sheaths have been eliminated as unreal, I find nothing, O Master, in this universe but a Void, the absence of everything. What entity is there left forsooth with which the wise knower of the Self should realise his identity.

213-214. The Guru answered: Thou has rightly said, O learned man! Thou art clever indeed in discrimination. That by which all those modifications such as egoism as well as their subsequent absence (during deep sleep) are perceived, but which Itself is not perceived, know thou that Atman - the Knower - through the sharpest intellect.

215. That which is perceived by something else has for its witness the latter. When there is no agent to perceive a thing, we cannot speak of it as having been perceived at all.

216. This Atman is a self-cognised entity because It is cognised by Itself. Hence the individual soul is itself and directly the Supreme Brahman, and nothing else.

217. That which clearly manifests Itself in the states of wakefulness, dream and profound sleep; which is inwardly perceived in the mind in various forms as an unbroken series of egoistic impressions; which witnesses the egoism, the Buddhi, etc., which are of diverse forms and modifications; and which makes Itself felt as the Existence-Knowledge-Bliss Absolute; know thou this Atman, thy own Self, within thy heart.

218. Seeing the reflection of the sun mirrored in the water of a jar, the fool thinks it is the sun itself. Similarly the stupid man, through delusion, identifies himself with the reflection of the Chit caught in the Buddhi, which is Its superimposition.

219. Just as the wise man leaves aside the jar, the water and the reflection of the sun in it, and sees the self-luminous sun which illumines these three and is independent of them;

220-222. Similarly, discarding the body, the Buddhi and the reflection of the Chit in it, and realising the Witness, the Self, the Knowledge Absolute, the cause of the manifestation of everything, which is hidden in the recesses of the Buddhi, is distinct from the gross and subtle, eternal, omnipresent, all-pervading and extremely subtle, and which has neither interior nor exterior and is identical with one self - fully realising this true nature of oneself, one becomes free from sin, taint, death and grief, and becomes the embodiment of Bliss. Illumined himself, he is afraid of none. For a seeker after Liberation there is no other way to the breaking of the bonds of transmigration than the realisation of the truth of one's own Self.

223. The realisation of one's identity with Brahman is the cause of Liberation from the bonds of Samsara, by means of which the wise man attains Brahman, the One without a second, the Bliss Absolute.

224. Once having realised Brahman, one no longer returns to the realm of transmigration. Therefore one must fully realise one's identity with Brahman.

225. Brahman is Existence, Knowledge, Infinity, pure, supreme, self-existent, eternal and indivisible Bliss, not different (in reality) from the individual soul, and devoid of interior or exterior. It is (ever) triumphant.

226. It is this Supreme Oneness which alone is real, since there is nothing else but the Self. Verily, there remains no other independent entity in the state of realisation of the highest Truth.

227. All this universe which through ignorance appears as of diverse forms is nothing else but Brahman which is absolutely free from all the limitations of human thought.

228. A jar, though a modification of clay, is not different from it; everywhere the jar is essentially the same as the clay. Why then call it a jar? It is fictitious, a fancied name merely.

229. None can demonstrate that the essence of a jar is something other than the clay (of which it is made). Hence the jar is merely imagined (as separate) through delusion, and the component clay alone is the abiding reality in respect of it.

230. Similarly, the whole universe, being the effect of the real Brahman, is in reality nothing but Brahman. Its essence is That and it does not exist apart from It. He who says it does is still under delusion - he babbles like one asleep.

231. This universe is verily Brahman - such is the august pronouncement of the Atharva Veda. Therefore this universe is nothing but Brahman, for that which is superimposed (on something) has no separate existence from its substratum.

232. If the universe, as it is, be real, there would be no cessation of the dualistic element, the scriptures would be falsified, and the Lord Himself would be guilty of an untruth. None of these three is considered either desirable or wholesome by the noble-minded.

233. The Lord, who knows the secret of all things has supported this view in the words: "But I am not in them" ... "nor are the beings in Me".

234. If the universe be true, let it then be perceived in the state of deep sleep also. As it is not at all perceived, it must be unreal and false, like dreams.

235. Therefore the universe does not exist apart from the Supreme Self; and the perception of its separateness is false like the qualities (of blueness etc., in the sky). Has a superimposed attribute any meaning apart from its substratum? It is the substratum which appears like that through delusion.

236. Whatever a deluded man perceives through mistake is Brahman and Brahman alone: The silver is nothing but the mother-of-pearl. It is Brahman which is always considered as this universe, whereas that which is superimposed on the Brahman, viz. the universe, is merely a name.

237-238. Hence whatever is manifested, viz. this universe, is the Supreme Brahman Itself, the Real, the One without a second, pure, the Essence of Knowledge, taintless, serene, devoid of beginning and end, beyond activity, the Essence of Bliss Absolute - transcending all the diversities created by Maya or Nescience, eternal, ever beyond the reach of pain, indivisible, immeasurable, formless, undifferentiated, nameless, immutable, self-luminous.

239. Sages realise the Supreme Truth, Brahman, in which there is no differentiation of knower, knowledge and known, which is infinite, transcendent, and the Essence of Knowledge Absolute.

240. Which can be neither thrown away nor taken up, which is beyond the reach of mind and speech, immeasurable, without beginning and end, the Whole, one's very Self, and of surpassing glory.

241-242. If thus the Shruti, in the dictum "Thou art That" (Tat-Tvam-Asi), repeatedly establishes the absolute identity of Brahman (or Ishwara) and Jiva, denoted by the terms That (Tat) and thou (Tvam) respectively, divesting these terms of their relative associations, then it is the identity of their implied, not literal, meanings which is sought to be inculcated; for they are of contradictory attributes to each other - like the sun and a glow-worm, the king and a servant, the ocean and a well, or Mount Meru and an atom.

243. This contradiction between them is created by superimposition, and is not something real. This superimposition, in the case of Ishwara (the Lord), is Maya or Nescience, which is the cause of Mahat and the rest, and in the case of the Jiva (the individual soul), listen - the five sheaths, which are the effects of Maya, stand for it.

244. These two are the superimpositions of Ishwara and the Jiva respectively, and when these are perfectly eliminated, there is neither Ishwara nor Jiva. A kingdom is the symbol of a king, and a shield of the soldier, and when these are taken away, there is neither king nor soldier.

245. The Vedas themselves in the words "now then is the injunction" etc. repudiate the duality imagined in Brahman. One must eliminate those two superimpositions by means of realisation supported by the authority of the Vedas.

246. Neither this gross nor this subtle universe (is the Atman). Being imagined, they are not real - like the snake seen in the rope, and like dreams. Perfectly eliminating the objective world in this way by means of reasoning, one should next realise the oneness that underlies Ishwara and the Jiva.

247. Hence those two terms (Ishwara and Jiva) must be carefully considered through their implied meanings, so that their absolute identity may be established. Neither the method of total rejection nor that of complete retention will do. One must reason out through the process which combines the two.

248-249. Just as in the sentence, "This is that Devadatta", the identity is spoken of, eliminating the contradictory portions, so in the sentence "Thou art That", the wise man must give up the contradictory elements on both sides and recognise the identity of Ishwara and Jiva, noticing carefully the essence of both, which is Chit, Knowledge Absolute. Thus hundreds of scriptural texts inculcate the oneness and identity of Brahman and Jiva.

250. Eliminating the not-Self, in the light of such passages as "It is not gross" etc., (one realises the Atman), which is self-established, unattached like the sky, and beyond the range of thought. Therefore dismiss this mere phantom of a body which thou perceivest and hast accepted as thy own self. By means of the purified understanding that thou art Brahman, realise thy own self, the Knowledge Absolute.

251. All modifications of clay, such as the jar, which are always accepted by the mind as real, are (in reality) nothing but clay. Similarly, this entire universe which is produced from the real Brahman, is Brahman Itself and nothing but That. Because there is nothing else whatever but Brahman, and That is the only self-existent Reality, our very Self, therefore art thou that serene, pure, Supreme Brahman, the One without a second.

252. As the place, time, objects, knower, etc., called up in dream are all unreal, so is also the world experienced here in the waking state, for it is all an effect of one's own ignorance. Because this body, the organs, the Pranas, egoism, etc., are also thus unreal, therefore art thou that serene, pure, supreme Brahman, the One without a second.

253. (What is) erroneously supposed to exist in something, is, when the truth about it has been known, nothing but that substratum, and not at all different from it: The diversified dream universe (appears and) passes away in the dream itself. Does it appear on waking as something distinct from one's own Self?

254. That which is beyond caste and creed, family and lineage; devoid of name and form, merit and demerit; transcending space, time and sense-object - that Brahman art thou, meditate on this in thy mind.

255. That Supreme Brahman which is beyond the range of all speech, but accessible to the eye of pure illumination; which is pure, the Embodiment of Knowledge, the beginningless entity - that Brahman art thou, meditate on this in thy mind.

256. That which is untouched by the six fold wave; meditated upon by the Yogi's heart, but not grasped by the sense-organs; which the Buddhi cannot know; and which is unimpeachable - that Brahman art thou, meditate on this in thy mind.

257. That which is the substratum of the universe with its various subdivisions, which are all creations of delusion; which Itself has no other support; which is distinct from the gross and subtle; which has no parts, and has verily no exemplar - that Brahman art thou, meditate on this in thy mind.

258. That which is free from birth, growth, development, waste, disease and death; which is indestructible; which is the cause of the projection, maintenance and dissolution of the universe - that Brahman art thou, meditate on this in thy mind.

259. That which is free from differentiation; whose essence is never non-existent; which is unmoved like the ocean without waves; the ever-free; of indivisible Form - that Brahman art thou, meditate on this in thy mind.

260. That which, though One only, is the cause of the many; which refutes all other causes, but is Itself without cause; distinct from Maya and its effect, the universe; and independent - that Brahman art thou, meditate on this in thy mind.

261. That which is free from duality; which is infinite and indestructible; distinct from the universe and Maya, supreme, eternal; which is undying Bliss; taintless - that Brahman art thou, meditate on this in thy mind.

262. That Reality which (though One) appears variously owing to delusion, taking on names and forms, attributes and changes, Itself always unchanged, like gold in its modifications - that Brahman art thou, meditate on this in thy mind.

263. That beyond which there is nothing; which shines even above Maya, which again is superior to its effect, the universe; the inmost Self of all, free from differentiation; the Real Self, the Existence-Knowledge-Bliss Absolute; infinite and immutable - that Brahman art thou, meditate on this in thy mind.

264. On the Truth, inculcated above, one must oneself meditate in one's mind, through the intellect, by means of the recognised arguments. By that means one will realise the truth free from doubt etc., like water in the palm of one's hand.

265. Realising in this body the Knowledge Absolute free from Nescience and its effects - like the king in an army - and being ever established in thy own Self by resting on that Knowledge, merge the universe in Brahman.

266. In the cave of the Buddhi there is the Brahman, distinct from the gross and subtle, the Existence Absolute, Supreme, the One without a second. For one who lives in this cave as Brahman, O beloved, there is no more entrance into the mother's womb.

267. Even after the Truth has been realised, there remains that strong, beginningless, obstinate impression that one is the agent and experiencer, which is the cause of one's transmigration. It has to be carefully removed by living in a state of constant identification with the Supreme Self. Sages call that Liberation which is the attenuation of Vasanas (impressions) here and now.

268. The idea of "me and mine" in the body, organs, etc., which are the non-Self - this superimposition the wise man must put a stop to, by identifying himself with the Atman.

269. Realising thy own Inmost Self, the Witness of the Buddhi and its modifications, and constantly revolving the positive thought, "I am That", conquer this identification with the non-Self.

270. Relinquishing the observance of social formalities, giving up all ideas of trimming up the body, and avoiding too much engrossment with the Scriptures, do away with the superimposition that has come upon thyself.

271. Owing to the desire to run after society, the passion for too much study of the Scriptures and the desire to keep the body in good trim, people cannot attain to proper Realisation.

272. For one who seeks deliverance from the prison of this world (Samsara), those three desires have been designated by the wise as strong iron fetters to shackle one's feet. He who is free from them truly attains to Liberation.

273. The lovely odour of the Agarū (agallochum) which is hidden by a powerful stench due to its contact with water etc. manifests itself as soon as the foreign smell has been fully removed by rubbing.

274. Like the fragrance of the sandal-wood, the perfume of the Supreme Self, which is covered with the dust of endless, violent impressions imbedded in the mind, when purified by the constant friction of Knowledge, is (again) clearly perceived.

275. The desire for Self-realisation is obscured by innumerable desires for things other than the Self. When they have been destroyed by the constant attachment to the Self, the Atman clearly manifests Itself of Its own accord.

276. As the mind becomes gradually established in the Inmost Self, it proportionately gives up the desires for external objects. And when all such desires have been eliminated, there takes place the unobstructed realisation of the Atman.

277. The Yogi's mind dies, being constantly fixed on his own Self. Thence follows the cessation of desires. Therefore do away with thy superimposition.

278. Tamas is destroyed by both Sattva and Rajas, Rajas by Sattva, and Sattva dies when purified. Therefore do way with thy superimposition through the help of Sattva.

279. Knowing for certain that the Prarabdha work will maintain this body, remain quiet and do away with thy superimposition carefully and with patience.

280. "I am not the individual soul, but the Supreme Brahman" - eliminating thus all that is not-Self, do away with thy superimposition, which has come through the momentum of (past) impressions.

281. Realising thyself as the Self of all by means of Scripture, reasoning and by thy own realisation, do away thy superimposition, even when a trace of it seems to appear.

282. The sage has no connection with action, since he has no idea of accepting or giving up. Therefore, through constant engrossment on the Brahman, do away with thy superimposition.

283. Through the realisation of the identity of Brahman and the soul, resulting from such great dicta as "Thou art That", do away with thy superimposition, with a view to strengthening thy identification with Brahman.

284. Until the identification with this body is completely rooted out, do away with thy superimposition with watchfulness and a concentrated mind.

285. So long as even a dream-like perception of the universe and souls persists, do away with thy superimposition, O learned man, without the least break.

286. Without giving the slightest chance to oblivion on account of sleep, concern in secular matters or the sense-objects, reflect on the Self in thy mind.

287. Shunning from a safe distance the body which has come from impurities of the parents and itself consists of flesh and impurities - as one does an outcast - be thou Brahman and realise the consummation of thy life.

288. Merging the finite soul in the Supreme Self, like the space enclosed by a jar in the infinite space, by means of meditation on their identity, always keep quiet, O sage.

289. Becoming thyself the self-effulgent Brahman, the substratum of all phenomena - as that Reality give up both the macrocosm and the microcosm, like two filthy receptacles.

290. Transferring the identification now rooted in the body to the Atman, the Existence-Knowledge-Bliss Absolute, and discarding the subtle body, be thou ever alone, independent.

291. That in which there is this reflection of the universe, as of a city in a mirror - that Brahman art thou; knowing this thou wilt attain the consummation of thy life.

292. That which is real and one's own primeval Essence, that Knowledge and Bliss Absolute, the One without a second, which is beyond form and activity - attaining That one should cease to identify oneself with one's false bodies, like an actor giving up his assumed mask.

293. This objective universe is absolutely unreal; neither is egoism a reality, for it is observed to be momentary. How can the perceptions "I know all" be true of egoism etc., which are momentary?

294. But the real 'I' is that which witnesses the ego and the rest. It exists always, even in the state of profound sleep. The Shruti itself says, "It is birthless, eternal", etc. Therefore the Paramatman is different from the gross and subtle bodies.

295. The knower of all changes in things subject to change should necessarily be eternal and changeless. The unreality of the gross and subtle bodies is again and again clearly observed in imagination, dream and profound sleep.

296. Therefore give up the identification with this lump of flesh, the gross body, as well as with the ego or the subtle body, which are both imagined by the Buddhi. Realising thy own Self, which is Knowledge Absolute and not to be denied in the past, present or future, attain to Peace.

297. Cease to identify thyself with the family, lineage, name, form and the order of life, which pertain to the body that is like a rotten corpse (to a man of realisation). Similarly, giving up ideas of agency and so forth, which are attributes of the subtle body, be the Essence of Bliss Absolute.

298. Other obstacles are also observed to exist for men, which lead to transmigration. The root of them, for the above reasons, is the first modification of Nescience called egoism.

299. So long as one has any relation to this wicked ego, there should not be the least talk about Liberation, which is unique.

300. Freed from the clutches of egoism, as the moon from those of Rahu, man attains to his real nature, and becomes pure, infinite, ever blissful and self-luminous.

301. That which has been created by the Buddhi extremely deluded by Nescience, and which is perceived in this body as "I am such and such" - when that egoism is totally destroyed, one attains an unobstructed identity with Brahman.

302. The treasure of the Bliss of Brahman is coiled round by the mighty and dreadful serpent of egoism, and guarded for its own use by means of its three fierce hoods consisting of the three Gunas. Only the wise man, destroying it by severing its three hoods with the great sword of realisation in accordance with the teachings of the Shrutis, can enjoy this treasure which confers bliss.

303. As long as there is a trace of poisoning left in the body, how can one hope for recovery? Similar is the effect of egoism on the Yogi's Liberation.

304. Through the complete cessation of egoism, through the stoppage of the diverse mental waves due to it, and through the discrimination of the inner Reality, one realises that Reality as "I am This".

305. Give up immediately thy identification with egoism, the agent, which is by its nature a modification, is endued with a reflection of the Self, and diverts one from being established in the Self - identifying thyself with which thou hast come by this relative existence, full of the miseries of birth, decay and death, though thou art the Witness, the Essence of Knowledge and Bliss Absolute.

306. But for thy identification with that egoism there can never be any transmigration for thee who art immutable and eternally the same, the Knowledge Absolute, omnipresent, the Bliss Absolute, and of untarnished glory.

307. Therefore destroying this egoism, thy enemy - which appears like a thorn sticking in the throat of a man taking meal - with the great sword of realisation, enjoy directly and freely the bliss of thy own empire, the majesty of the Atman.

308. Checking the activities of egoism etc., and giving up all attachment through the realisation of the Supreme Reality, be free from all duality through the enjoyment of the Bliss of Self, and remain quiet in Brahman, for thou hast attained thy infinite nature.

309. Even though completely rooted out, this terrible egoism, if revolved in the mind even for a moment, returns to life and creates hundreds of mischiefs, like a cloud ushered in by the wind during the rainy season.

310. Overpowering this enemy, egoism, not a moment's respite should be given to it by thinking on the sense-objects. That is verily the cause of its coming back to life, like water to a citron tree that has almost dried up.

311. He alone who has identified himself with the body is greedy after sense-pleasures. How can one, devoid of the body-idea, be greedy (like him)? Hence the tendency to think on the sense-objects is verily the cause of the bondage of transmigration, giving rise to an idea of distinction or duality.

312. When the effects are developed, the seed also is observed to be such, and when the effects are destroyed, the seed also is seen to be destroyed. Therefore one must subdue the effects.

313. Through the increase of desires selfish work increases, and when there is an increase of selfish work, there is an increase of desire also. And man's transmigration is never at an end.

314. For the sake of breaking the chain of transmigration, the Sannyasin should burn to ashes those two; for thinking of the sense-objects and doing selfish acts lead to an increase of desires.

315-316. Augmented by these two, desires produce one's transmigration. The way to destroy these three, however, lies in looking upon everything, under all circumstances, always, everywhere and in all respects, as Brahman and Brahman alone. Through the strengthening of the longing to be one with Brahman, those three are annihilated.

317. With the cessation of selfish action the brooding on the sense-objects is stopped, which is followed by the destruction of desires. The destruction of desires is Liberation, and this is considered as Liberation-in-life

318. When the desire for realising Brahman has a marked manifestation, the egoistic desires readily vanish, as the most intense darkness effectively vanishes before the glow of the rising sun.

319. Darkness and the numerous evils that attend on it are not noticed when the sun rises. Similarly, on the realisation of the Bliss Absolute, there is neither bondage nor the least trace of misery.

320. Causing the external and internal universe, which are now perceived, to vanish, and meditating on the Reality, the Bliss Embodied, one should pass one's time watchfully, if there be any residue of Prarabdha work left.

321. One should never be careless in one's steadfastness to Brahman. Bhagavan Sanatkumara, who is Brahma's son, has called inadvertence to be death itself.

322. There is no greater danger for the Jnanin than carelessness about his own real nature. From this comes delusion, thence egoism, this is followed by bondage, and then comes misery.

323. Finding even a wise man hankering after the sense-objects, oblivion torments him through the evil propensities of the Buddhi, as a woman does her doting paramour.

324. As sedge, even if removed, does not stay away for a moment, but covers the water again, so Maya or Nescience also covers even a wise man, if he is averse to meditation on the Self.

325. If the mind ever so slightly strays from the Ideal and becomes outgoing, then it goes down and down, just as a play-ball inadvertently dropped on the staircase bounds down from one step to another.

326. The mind that is attached to the sense-objects reflects on their qualities; from mature reflection arises desire, and after desiring a man sets about having that thing.

327. Hence to the discriminating knower of Brahman there is no worse death than inadvertence with regard to concentration. But the man who is concentrated attains complete success. (Therefore) carefully concentrate thy mind (on Brahman).

328. Through inadvertence a man deviates from his real nature, and the man who has thus deviated falls. The fallen man comes to ruin, and is scarcely seen to rise again.

329. Therefore one should give up reflecting on the sense-objects, which is the root of all mischief. He who is completely aloof even while living, is alone aloof after the dissolution of the body. The Yajur-Veda declares that there is fear for one who sees the least bit of distinction.

330. Whenever the wise man sees the least difference in the infinite Brahman, at once that which he sees as different through mistake, becomes a source of terror to him.

331. He who identifies himself with the objective universe which has been denied by hundreds of Shrutis, Smritis and reasonings, experiences misery after misery, like a thief, for he does something forbidden.

332. He who has devoted himself to meditation on the Reality (Brahman) and is free from Nescience, attains to the eternal glory of the Atman. But he who dwells on the unreal (the universe) is destroyed. That this is so is evidenced in the case of one who is not a thief and one who is a thief.

333. The Sannyasin should give up dwelling on the unreal, which causes bondage, and should always fix his thoughts on the Atman as "I myself am This". For the steadfastness in Brahman through the realisation of one's identity with It gives rise to bliss and thoroughly removes the misery born of nescience, which one experiences (in the ignorant state).

334. The dwelling on external objects will only intensify its fruits, viz. furthering evil propensities, which grow worse and worse. Knowing this through discrimination, one should avoid external objects and constantly apply oneself to meditation on the Atman.

335. When the external world is shut out, the mind is cheerful, and cheerfulness of the mind brings on the vision of the Paramatman. When It is perfectly realised, the chain of birth and death is broken. Hence the shutting out of the external world is the stepping-stone to Liberation.

336. Where is the man who being learned, able to discriminate the real from the unreal, believing the Vedas as authority, fixing his gaze on the Atman, the Supreme Reality, and being a seeker after Liberation, will, like a child, consciously have recourse to the unreal (the universe) which will cause his fall?

337. There is no Liberation for one who has attachment to the body etc., and the liberated man has no identification with the body etc. The sleeping man is not awake, nor is the waking man asleep, for these two states are contradictory in nature.

338. He is free who, knowing through his mind the Self in moving and unmoving objects and observing It as their substratum, gives up all superimpositions and remains as the Absolute and the infinite Self.

339. To realise the whole universe as the Self is the means of getting rid of bondage. There is nothing higher than identifying the universe with the Self. One realises this state by excluding the objective world through steadfastness in the eternal Atman.

340. How is the exclusion of the objective world possible for one who lives identified with the body, whose mind is attached to the perception of external objects, and who performs various acts for that end? This exclusion should be carefully practised by sages who have renounced all kinds of duties and actions and objects, who are passionately devoted to the eternal Atman, and who wish to possess an undying bliss.

341. To the Sannyasin who has gone through the act of hearing, the Shruti passage, "Calm, self-controlled." Etc., prescribes Samadhi for realising the identity of the universe with the Self.

342. Even wise men cannot suddenly destroy egoism after it has once become strong, barring those who are perfectly calm through the Nirvikalpa Samadhi. Desires are verily the effect of innumerable births.

343. The projecting power, through the aid of the veiling power, connects a man with the siren of an egoistic idea, and distracts him through the attributes of that.

344. It is extremely difficult to conquer the projecting power unless the veiling power is perfectly rooted out. And that covering over the Atman naturally vanishes when the subject is perfectly distinguished from the objects, like milk from water. But the victory is undoubtedly (complete and) free from obstacles when there is no oscillation of the mind due to the unreal sense-objects.

345. Perfect discrimination brought on by direct realisation distinguishes the true nature of the subject from that of the object, and breaks the bond of delusion created by Maya; and there is no more transmigration for one who has been freed from this.

346. The knowledge of the identity of the Jiva and Brahman entirely consumes the impenetrable forest of Avidya or Nescience. For one who has realised the state of Oneness, is there any seed left for future transmigration?

347. The veil that hides Truth vanishes only when the Reality is fully realised. (Thence follow) the destruction of false knowledge and the cessation of misery brought about by its distracting influence.

348. These three are observed in the case of a rope when its real nature is fully known. Therefore the wise man should know the real nature of things for the breaking of his bonds.

349-350. Like iron manifesting as sparks through contact with fire, the Buddhi manifests itself as knower and known through the inherence of Brahman. As these two (knower and known), the effects of the Buddhi, are observed to be unreal in the case of delusion, dream and fancy, similarly, the modifications of the Prakriti, from egoism down to the body and all sense-objects are also unreal. Their unreality is verily due to their being subject to change every moment. But the Atman never changes.

351. The Supreme Self is ever of the nature of eternal, indivisible knowledge, one without a second, the Witness of the Buddhi and the rest, distinct from the gross and subtle, the implied meaning of the term and idea "I", the embodiment of inward, eternal bliss.

352. The wise man, discriminating thus the real and the unreal, ascertaining the Truth through his illuminative insight, and realising his own Self which is Knowledge Absolute, gets rid of the obstructions and directly attains Peace.

353. When the Atman, the One without a second, is realised by means of the Nirvikalpa Samadhi, then the heart's knot of ignorance is totally destroyed.

354. Such imaginations as "thou", "I" or "this" take place through the defects of the Buddhi. But when the Paramatman, the Absolute, the One without a second, manifests Itself in Samadhi, all such imaginations are dissolved for the aspirant, through the realisation of the truth of Brahman.

355. The Sannyasin, calm, self-controlled, perfectly retiring from the sense-world, forbearing, and devoting himself to the practice of Samadhi, always reflects on his own self being the Self of the whole universe. Destroying completely by this means the imaginations which are due to the gloom of ignorance, he lives blissfully as Brahman, free from action and the oscillations of the mind.

356. Those alone are free from the bondage of transmigration who, attaining Samadhi, have merged the objective world, the sense-organs, the mind, nay, the very ego, in the Atman, the Knowledge Absolute - and none else, who but dabble in second-hand talks.

357. Through the diversity of the supervening conditions (Upadhis), a man is apt to think of himself as also full of diversity; but with the removal of these he is again his own Self, the immutable. Therefore the wise man should ever devote himself to the practice of Nirvikalpa Samadhi, for the dissolution of the Upadhis.

358. The man who is attached to the Real becomes Real, through his one-pointed devotion. Just as the cockroach thinking intently on the Bhramara is transformed into a Bhramara.

359. Just as the cockroach, giving up the attachment to all other actions, thinks intently on the Bhramara and becomes transformed into that worm, exactly in the same manner the Yogi, meditating on the truth of the Paramatman, attains to It through his one-pointed devotion to that.

360. The truth of the Paramatman is extremely subtle, and cannot be reached by the gross outgoing tendency of the mind. It is only accessible to noble souls with perfectly pure minds, by means of Samadhi brought on by an extraordinary fineness of the mental state.

361. As gold purified by thorough heating on the fire gives up its impurities and attains to its own luster, so the mind, through meditation, gives up its impurities of Sattva, Rajas and Tamas, and attains to the reality of Brahman.

362. When the mind, thus purified by constant practice, is merged in Brahman, then Samadhi passes on from the Savikalpa to the Nirvikalpa stage, and leads directly to the realisation of the Bliss of Brahman, the One without a second.

363. By this Samadhi are destroyed all desires which are like knots, all work is at an end, and inside and out there takes place everywhere and always the spontaneous manifestation of one's real nature.

364. Reflection should be considered a hundred times superior to hearing, and meditation a hundred thousand times superior even to reflection, but the Nirvikalpa Samadhi is infinite in its results.

365. By the Nirvikalpa Samadhi the truth of Brahman is clearly and definitely realised, but not otherwise, for then the mind, being unstable by nature, is apt to be mixed up with other perceptions.

366. Hence with the mind calm and the senses controlled always drown the mind in the Supreme Self that is within, and through the realisation of thy identity with that Reality destroy the darkness created by Nescience, which is without beginning.

367. The first steps to Yoga are control of speech, non-receiving of gifts, entertaining of no expectations, freedom from activity, and always living in a retired place.

368. Living in a retired place serves to control the sense-organs, control of the senses helps to control the mind, through control of the mind egoism is destroyed; and this again gives the Yogi an unbroken realisation of the Bliss of Brahman. Therefore the man of reflection should always strive only to control the mind.

369. Restrain speech in the Manas, and restrain Manas in the Buddhi; this again restrain in the witness of Buddhi, and merging that also in the Infinite Absolute Self, attain to supreme Peace.

370. The body, Pranas, organs, manas, Buddhi and the rest - with whichsoever of these supervening adjuncts the mind is associated, the Yogi is transformed, as it were, into that.

371. When this is stopped, the man of reflection is found to be easily detached from everything, and to get the experience of an abundance of everlasting Bliss.

372. It is the man of dispassion (Vairagya) who is fit for this internal as well as external renunciation; for the dispassionate man, out of the desire to be free, relinquishes both internal and external attachment.

373. It is only the dispassionate man who, being thoroughly grounded in Brahman, can give up the external attachment to the sense-objects and the internal attachment for egoism etc.

374. Know, O wise man, dispassion and discrimination to be like the two wings of a bird in the case of an aspirant. Unless both are there, none can, with the help of either one, reach the creeper of Liberation that grows, as it were, on the top of an edifice.

375. The extremely dispassionate man alone has Samadhi, and the man of Samadhi alone gets steady realisation; the man who has realised the Truth is alone free from bondage, and the free soul only experiences eternal Bliss.

376. For the man of self-control I do not find any better instrument of happiness than dispassion, and if that is coupled with a highly pure realisation of the Self, it conduces to the suzerainty of absolute Independence; and since this is the gateway to the damsel of everlasting liberation, therefore for thy welfare, be dispassionate both internally and externally, and always fix thy mind on the eternal Self.

377. Sever thy craving for the sense-objects, which are like poison, for it is the very image of death, and giving up thy pride of caste, family and order of life, fling actions to a distance. Give up thy identification with such unreal things as the body, and fix thy mind on the Atman. For thou art really the Witness, Brahman, unshackled by the mind, the One without a second, and Supreme.

378. Fixing the mind firmly on the Ideal, Brahman and restraining the external organs in their respective centres; with the body held steady and taking no thought for its maintenance; attaining identity with Brahman and being one with It - always drink joyfully of the Bliss of Brahman in thy own Self, without a break. What is the use of other things which are entirely hollow?

379. Giving up the thought of the non-Self which is evil and productive of misery, think of the Self, the Bliss Absolute, which conduces to Liberation.

380. Here shines eternally the Atman, the Self-effulgent Witness of everything, which has the Buddhi for Its seat. Making this Atman which is distinct from the unreal, the goal, meditate on It as thy own Self, excluding all other thought.

381. Reflecting on this Atman continuously and without any foreign thought intervening, one must distinctly realise It to be one's real Self.

382. Strengthening one's identification with This, and giving up that with egoism and the rest, one must live without any concern for them, as if they were trifling things, like a cracked jar or the like.

383. Fixing the purified mind in the Self, the Witness, the Knowledge Absolute, and slowly making it still, one must then realise one's own infinite Self.

384. One should behold the Atman, the Indivisible and Infinite, free from all limiting adjuncts such as the body, organs, Pranas, Manas and egoism, which are creations of one's own ignorance - like the infinite sky.

385. The sky, divested of the hundreds of limiting adjuncts such as a jar, a pitcher, a receptacle for grains or a needle, is one, and not diverse; exactly in a similar way the pure Brahman, when divested of egoism etc., is verily One.

386. The limiting adjuncts from Brahma down to a clump of grass are all wholly unreal. Therefore one should realise one's own Infinite Self as the only Principle.

387. That in which something is imagined to exist through error, is, when rightly discriminated, that thing itself, and not distinct from it. When the error is gone, the reality about the snake falsely perceived becomes the rope. Similarly the universe is in reality the Atman.

388. The Self is Brahma, the Self is Vishnu, the Self is Indra, the Self is Shiva; the Self is all this universe. Nothing exists except the Self.

389. The Self is within, and the Self is without; the Self is before and the Self is behind; the Self is in the south, and the Self is in the north; the Self likewise is above as also below.

390. As the wave, the foam, the whirlpool, the bubble, etc., are all in essence but water, similarly the Chit (Knowledge Absolute) is all this, from the body up to egoism. Everything is verily the Chit, homogeneous and pure.

391. All this universe known through speech and mind is nothing but Brahman; there is nothing besides Brahman, which exists beyond the utmost range of the Prakriti. Are the pitcher, jug, jar, etc., known to be distinct from the clay of which they are composed? It is the deluded man who talks of "thou" and "I", as an effect of the wine of Maya.

392. The Shruti, in the passage, "Where one sees nothing else", etc., declares by an accumulation of verbs the absence of duality, in order to remove the false superimpositions.

393. The Supreme Brahman is, like the sky, pure, absolute, infinite, motionless and changeless, devoid of interior or exterior, the One Existence, without a second, and is one's own Self. Is there any other object of knowledge?

394. What is the use of dilating on this subject? The Jiva is no other than Brahman; this whole extended universe is Brahman Itself; the Shruti inculcates the Brahman without a second; and it is an indubitable fact that people of enlightened minds who know their identity with Brahman and have given up their connection with the objective world, live palpably unfold with Brahman as Eternal Knowledge and Bliss.

395. (First) destroy the hopes raised by egoism in this filthy gross body, then do the same forcibly with the air-like subtle body; and realising Brahman, the embodiment of eternal Bliss - whose glories the Scriptures proclaim - as thy own Self, live as Brahman.

396. So long as man has any regard for this corpse-like body, he is impure, and suffers from his enemies as also from birth, death and disease; but when he thinks of himself as pure, as the essence of good and immovable, he assuredly becomes free from them; the Shrutis also say this.

397. By the elimination of all apparent existences superimposed on the soul, the supreme Brahman, Infinite, the One without a second and beyond action, remains as Itself.

398. When the mind-functions are merged in the Paramatman, the Brahman, the Absolute, none of this phenomenal world is seen, whence it is reduced to mere talk.

399. In the One Entity (Brahman) the conception of the universe is a mere phantom. Whence can there be any diversity in That which is changeless, formless and Absolute?

400. In the One Entity devoid of the concepts of seer, seeing and seen - which is changeless, formless and Absolute - whence can there be any diversity?

401. In the One Entity which is changeless, formless and Absolute, and which is perfectly all-pervading and motionless like the ocean after the dissolution of the universe, whence can there be any diversity?

402. Where the root of delusion is dissolved like darkness in light - in the supreme Reality, the One without a second, the Absolute - whence can there be any diversity?

403. How can the talk of diversity apply to the Supreme Reality which is one and homogeneous? Who has ever observed diversity in the unmixed bliss of the state of profound sleep?

404. Even before the realisation of the highest Truth, the universe does not exist in the Absolute Brahman, the Essence of Existence. In none of the three states of time is the snake ever observed in the rope, nor a drop of water in the mirage.

405. The Shrutis themselves declare that this dualistic universe is but a delusion from the standpoint of Absolute Truth. This is also experienced in the state of dreamless sleep.

406. That which is superimposed upon something else is observed by the wise to be identical with the substratum, as in the case of the rope appearing as the snake. The apparent difference depends solely on error.

407. This apparent universe has its root in the mind, and never persists after the mind is annihilated. Therefore dissolve the mind by concentrating it on the Supreme Self, which is thy inmost Essence.

408. The wise man realises in his heart, through Samadhi, the Infinite Brahman, which is something of the nature of eternal Knowledge and absolute Bliss, which has no exemplar, which transcends all limitations, is ever free and without activity, and which is like the limitless sky, indivisible and absolute.

409. The wise man realises in his heart, through Samadhi, the Infinite Brahman, which is devoid of the ideas of cause and effect, which is the Reality beyond all imaginations, homogeneous, matchless, beyond the range of proofs, established by the pronouncements of the Vedas, and ever familiar to us as the sense of the ego.

410. The wise man realises in his heart, through Samadhi, the Infinite Brahman, which is undecaying and immortal, the positive Entity which precludes all negations, which resembles the placid ocean and is without a name, in which there are neither merits nor demerits, and which is eternal, pacified and One.

411. With the mind restrained in Samadhi, behold in thy self the Atman, of infinite glory, cut off thy bondage strengthened by the impressions of previous births, and carefully attain the consummation of thy birth as a human being.

412. Meditate on the Atman, which resides in thee, which is devoid of all limiting adjuncts, the Existence-Knowledge-Bliss Absolute, the One without a second, and thou shalt no more come under the round of births and deaths.

413. After the body has once been cast off to a distance like a corpse, the sage never more attaches himself to it, though it is visible as an appearance, like the shadow of a man, owing to the experience of the effects of past deeds.

414. Realising the Atman, the eternal, pure Knowledge and Bliss, throw far away this limitation of a body, which is inert and filthy by nature. Then remember it no more, for something that has been vomited excites but disgust when called in memory.

415. Burning all this, with its very root, in the fire of Brahman, the Eternal and Absolute Self, the truly wise man thereafter remains alone, as the Atman, the eternal, pure Knowledge and Bliss.

416. The knower of Truth does no more care whether this body, spun out by the threads of Prarabdha work, falls or remains - like the garland on a cow - for his mind-functions are at rest in the Brahman, the Essence of Bliss.

417. Realising the Atman, the Infinite Bliss, as his very Self, with what object, or for whom, should the knower of Truth cherish the body.

418. The Yogi who has attained perfection and is liberated-in-life gets this as result - he enjoys eternal Bliss in his mind, internally as well as externally.

419. The result of dispassion is knowledge, that of Knowledge is withdrawal from sense-pleasures, which leads to the experience of the Bliss of the Self, whence follows Peace.

420. If there is an absence of the succeeding stages, the preceding ones are futile. (When the series is perfect) the cessation of the objective world, extreme satisfaction, and matchless bliss follow as a matter of course.

421. Being unruffled by earthly troubles is the result in question of knowledge. How can a man who did various loathsome deeds during the state of delusion, commit the same afterwards, possessed of discrimination?

422. The result of knowledge should be the turning away from unreal things, while attachment to these is the result of ignorance. This is observed in the case of one who knows a mirage and things of that sort, and one who does not. Otherwise, what other tangible result do the knowers of Brahman obtain?

423. If the heart's knot of ignorance is totally destroyed, what natural cause can there be for inducing such a man to selfish action, for he is averse to sense-pleasures?

424. When the sense-objects excite no more desire, then is the culmination of dispassion. The extreme perfection of knowledge is the absence of any impulsion of the egoistic idea. And the limit of self-withdrawal is reached when the mind-functions that have been merged, appear no more.

425. Freed from all sense of reality of the external sense-objects on account of his always remaining merged in Brahman; only seeming to enjoy such sense-objects as are offered by others, like one sleepy, or like a child; beholding this world as one seen in dreams, and having cognition of it at chance moments - rare indeed is such a man, the enjoyer of the fruits of endless merit, and he alone is blessed and esteemed on earth.

426. That Sannyasin has got a steady illumination, who having his soul wholly merged in Brahman, enjoys eternal bliss, is changeless and free from activity.

427. That kind of mental function which cognises only the identity of the Self and Brahman, purified of all adjuncts, which is free from duality, and which concerns itself only with Pure Intelligence, is called illumination. He who has this perfectly steady is called a man of steady illumination.

428. He whose illumination is steady, who has constant bliss, and who has almost forgotten the phenomenal universe, is accepted as a man liberated in this very life.

429. He who, even having his mind merged in Brahman, is nevertheless quite alert, but free at the same time from the characteristics of the waking state, and whose realisation is free from desires, is accepted as a man liberated-in-life.

430. He whose cares about the phenomenal state have been appeased, who, though possessed of a body consisting of parts, is yet devoid of parts, and whose mind is free from anxiety, is accepted as a man liberated-in-life.

431. The absence of the ideas of "I" and "mine" even in this existing body which follows as a shadow, is a characteristic of one liberated-in-life.

432. Not dwelling on enjoyments of the past, taking no thought for the future and looking with indifference upon the present, are characteristics of one liberated-in-life.

433. Looking everywhere with an eye of equality in this world, full of elements possessing merits and demerits, and distinct by nature from one another, is a characteristic of one liberated-in-life.

434. When things pleasant or painful present themselves, to remain unruffled in mind in both cases, through the sameness of attitude, is a characteristic of one liberated-in-life.

435. The absence of all ideas of interior or exterior in the case of a Sannyasin, owing to his mind being engrossed in tasting the bliss of Brahman, is a characteristic of one liberated-in-life.

436. He who lives unconcerned, devoid of all ideas of "I" and "mine" with regard to the body, organs, etc., as well as to his duties, is known as a man liberated-in-life.

437. He who has realised his Brahmanhood aided by the Scriptures, and is free from the bondage of transmigration, is known as a man liberated-in-life.

438. He who never has the idea of "I" with regard to the body, organs, etc., nor that of "it" in respect of things other than these, is accepted as one liberated-in-life.

439. He who through his illumination never differentiates the Jiva and Brahman, nor the universe and Brahman, is known as a man liberated-in-life.

440. He who feels just the same when his body is either worshipped by the good or tormented by the wicked, is known as a man liberated-in-life.

441. The Sannyasin in whom the sense-objects directed by others are engulfed like flowing rivers in the sea and produce no change, owing to his identity with the Existence Absolute, is indeed liberated.

442. For one who has realised the Truth of Brahman, there is no more attachment to the sense-objects as before: If there is, that man has not realised his identity with Brahman, but is one whose senses are outgoing in their tendency.

443. If it be urged that he is still attached to the sense-objects through the momentum of his old desires, the reply is - no, for desires get weakened through the realisation of one's identity with Brahman.

444. The propensities of even a confirmed libertine are checked in the presence of his mother; just so, when Brahman, the Bliss Absolute, has been realised, the man of realisation has no longer any worldly tendency.

445. One who is constantly practicing meditation is observed to have external perceptions. The Shrutis mention Prarabdha work in the case of such a man, and we can infer this from results actually seen.

446. Prarabdha work is acknowledged to persist so long as there is the perception of happiness and the like. Every result is preceded by an action, and nowhere is it seen to accrue independently of action.

447. Through the realisation of one's identity with Brahman, all the accumulated actions of a hundred crore of cycles come to nought, like the actions of dream-state on awakening.

448. Can the good actions or dreadful sins that a man fancies himself doing in the dream-state, lead him to heaven or hell after he has awakened from sleep?

449. Realising the Atman, which is unattached and indifferent like the sky, the aspirant is never touched in the least by actions yet to be done.

450. The sky is not affected by the smell of liquor merely through its connection with the jar; similarly, the Atman is not, through its connection with the limitations, affected by the properties thereof.

451. The work, which has fashioned this body prior to the dawning of knowledge, is not destroyed by that knowledge without yielding its fruits, like the arrow shot at an object.

452. The arrow which is shot at an object with the idea that it is a tiger, does not, when that object is perceived to be a cow, check itself, but pierces the object with full force.

453. Prarabdha work is certainly very strong for the man of realisation, and is spent only by the actual experience of its fruit; while the actions previously accumulated and those yet to come are destroyed by the fire of perfect knowledge. But none of the three at all affects those who, realising their identity with Brahman, are always living absorbed in that idea. They are verily the transcendent Brahman.

454. For the sage who lives in his own Self as Brahman, the One without a second, devoid of identification with the limiting adjuncts, the question of the existence of Prarabdha work is meaningless, like the question of a man who has awakened from sleep having any connection with the objects seen in the dream-state.

455. The man who has awakened from sleep never has any idea of "I" or "mine" with regard to his dream-body and the dream-objects that ministered to that body, but lives quite awake, as his own Self.

456. He has no desire to substantiate the unreal objects, nor is he seen to maintain that dream-world. If he still clings to those unreal objects, he is emphatically declared to be not yet free from sleep.

457. Similarly, he who is absorbed in Brahman lives identified with that eternal Reality and beholds nothing else. As one has a memory of the objects seen in a dream, so the man of realisation has a memory of the everyday actions such as eating.

458. The body has been fashioned by Karma, so one may imagine Prarabdha work with reference to it. But it is not reasonable to attribute the same to the Atman, for the Atman is never the outcome of work.

459. The Shrutis, whose words are infallible, declare the Atman to be "birthless, eternal and undecaying". So, the man who lives identified with That, how can Prarabdha work be attributed?

460. Prarabdha work can be maintained only so long as one lives identified with the body. But no one admits that the man of realisation ever identifies himself with the body. Hence Prarabdha work should be rejected in his case.

461. The attributing of Prarabdha work to the body even is certainly an error. How can something that is superimposed (on another) have any existence, and how can that which is unreal have a birth? And how can that which has not been born at all, die? So how can Prarabdha work exist for something that is unreal?

462-463. "If the effects of ignorance are destroyed with their root by knowledge, then how does the body live?" - it is to convince those fools who entertain a doubt like this, that the Shrutis, from a relative standpoint, hypothesise Prarabdha work, but not for proving the reality of the body etc., of the man of realisation.

464. There is only Brahman, the One without a second, infinite, without beginning or end, transcendent and changeless; there is no duality whatsoever in It.

465. There is only Brahman, the One without a second, the Essence of Existence, Knowledge and Eternal Bliss, and devoid of activity; there is no duality whatsoever in It.

466. There is only Brahman, the One without a second, which is within all, homogeneous, infinite, endless, and all-pervading; there is no duality whatsoever in It.

467. There is only Brahman, the One without a second, which is neither to be shunned nor taken up nor accepted, and which is without any support, there is no duality whatsoever in It.

468. There is only Brahman, the One without a second, beyond attributes, without parts, subtle, absolute and taintless; there is no duality whatsoever in It.

469. There is only Brahman, the One without a second, whose real nature is incomprehensible, and which is beyond the range of mind and speech; there is no duality whatsoever in It.

470. There is only Brahman, the One without a second, the Reality, the One without a second, the Reality, effulgent, self-existent, pure, intelligent, and unlike anything finite; there is no duality whatsoever in It.

471. High-souled Sannyasins who have got rid of all attachment and discarded all sense-enjoyments, and who are serene and perfectly restrained, realise this Supreme Truth and at the end attain the Supreme Bliss through their Self-realisation.

472. Thou, too, discriminate this Supreme Truth, the real nature of the Self, which is Bliss undiluted, and shaking off thy delusion created by thy own mind, be free and illumined, and attain the consummation of thy life.

473. Through the Samadhi in which the mind has been perfectly stilled, visualise the Truth of the Self with the eye of clear realisation. If the meaning of the (Scriptural) words heard from the Guru is perfectly and indubitably discerned, then it can lead to no more doubt.

474. In the realisation of the Atman, the Existence-Knowledge-Bliss Absolute, through the breaking of one's connection with the bondage of Avidya or ignorance, the Scriptures, reasoning and the words of the Guru are the proofs, while one's own experience earned by concentrating the mind is another proof.

475. Bondage, liberation, satisfaction, anxiety, recovery from illness, hunger and other such things are known only to the man concerned and knowledge of these to others is a mere inference.

476. The Gurus as well as the Shrutis instruct the disciple, standing aloof; while the man of realisation crosses (Avidya) through Illumination alone, backed by the grace of God.

477. Himself knowing his indivisible Self through his own realisation and thus becoming perfect, a man should stand face to face with the Atman, with his mind free from dualistic ideas.

478. The verdict of all discussions on the Vedanta is that the Jiva and the whole universe are nothing but Brahman, and that liberation means abiding in Brahman, the indivisible Entity. While the Shrutis themselves are authority (for the statement) that Brahman is One without a second.

479. Realising, at a blessed moment, the Supreme Truth through the above instructions of the Guru, the authority of the Scriptures and his own reasoning, with his senses quieted and the mind concentrated, (the disciple) became immovable in form and perfectly established in the Atman.

480. Concentrating the mind for some time on the Supreme Brahman, he rose, and out of supreme bliss spoke as follows.

481. My mind has vanished, and all its activities have melted, by realising the identity of the Self and Brahman; I do not know either this or not-this; nor what or how much the boundless Bliss (of Samadhi) is!

482. The majesty of the ocean of Supreme Brahman, replete with the swell of the nectar-like Bliss of the Self, is verily impossible to express in speech, nor can it be conceived by the mind - in an infinitesimal fraction of which my mind melted like a hailstone getting merged in the ocean, and is now satisfied with that Essence of Bliss.

483. Where is the universe gone, by whom is it removed, and where is it merged? It was just now seen by me, and has it ceased to exist? It is passing strange!

484. In the ocean of Brahman filled with the nectar of Absolute Bliss, what is to be shunned and what accepted, what is other (than oneself) and what different?

485. I neither see nor hear nor know anything in this. I simply exist as the Self, the eternal Bliss, distinct from everything else.

486. Repeated salutations to thee, O noble Teacher, who art devoid of attachment, the best among the good souls and the embodiment of the essence of Eternal Bliss, the One without a second - who art infinite and ever the boundless ocean of mercy:

487. Whose glance, like the shower of concentrated moonbeams, has removed my exhaustion brought on by the afflictions of the world, and in a moment admitted me to the undecaying status of the Atman, the Bliss of infinite majesty!

488. Blessed am I; I have attained the consummation of my life, and am free from the clutches of transmigration; I am the Essence of Eternal Bliss, I am infinite - all through thy mercy!

489. I am unattached, I am disembodied, I am free from the subtle body, and undecaying, I am serene, I am infinite, I am taintless and eternal.

490. I am not the doer, I am not the experiencer, I am changeless and beyond activity; I am the essence of Pure Knowledge; I am Absolute and identified with Eternal Good.

491. I am indeed different from the seer, listener, speaker, doer and experiencer; I am the essence of Knowledge, eternal, without any break, beyond activity, limitless, unattached and infinite.

492. I am neither, this nor that, but the Supreme, the illuminer of both; I am indeed Brahman, the One without a second, pure, devoid of interior or exterior and infinite.

493. I am indeed Brahman, the One without a second, matchless, the Reality that has no beginning, beyond such imagination as thou or I, or this or that, the Essence of Eternal Bliss, the Truth.

494. I am Narayana, the slayer of Naraka; I am the destroyer of Tripura, the Supreme Being, the Ruler; I am knowledge Absolute, the Witness of everything; I have no other Ruler but myself, I am devoid of the ideas of "I" and "mine".

495. I alone reside as knowledge in all beings, being their internal and external support. I myself am the experiencer and all that is experienced - whatever I looked upon as "this" or the not-Self previously.

496. In me, the ocean of Infinite Bliss, the waves of the universe are created and destroyed by the playing of the wind of Maya.

497. Such ideas as gross (or subtle) are erroneously imagined in me by people through the manifestation of things superimposed - just as in the indivisible and absolute time, cycles, years, half-years, seasons, etc., are imagined.

498. That which is superimposed by the grossly ignorant fools can never taint the substratum: The great rush of waters observed in a mirage never wets the desert tracts.

499. I am beyond contamination like the sky; I am distinct from things illumined, like the sun; I am always motionless like the mountain; I am limitless like the ocean.

500. I have no connection with the body, as the sky with clouds; so how can the states of wakefulness, dream and profound sleep, which are attributes of the body, affect me?

501. It is the Upadhi (superimposed attribute) that comes, and it is that alone which goes; that, again, performs actions and experiences (their fruits), that alone decays and dies, whereas I ever remain firm like the Kula mountain.

501. For me who am always the same and devoid of parts, there is neither engaging in work nor cessation from it. How can that which is One, concentrated, without break and infinite like the sky, ever strive?

502. How can there be merits and demerits for me, who am without organs, without mind, changeless, and formless - who am the realisation of Bliss Absolute? The Shruti also mentions this in the passage "Not touched", etc.

503. If heat or cold, or good or evil, happens to touch the shadow of a man's body, it affects not in the least the man himself, who is distinct from the shadow.

504. The properties of things observed do not affect the Witness, which is distinct from the, changeless and indifferent - as the properties of a room (do not affect) the lamp (that illumines it).

505. As the sun is a mere witness of men's actions, as fire burns everything without distinction, and as the rope is related to a thing superimposed on it, so am I, the unchangeable Self, the Intelligence Absolute.

506. I neither do nor make others do any action; I neither enjoy nor make others enjoy; I neither see nor make others see; I am that Self-effulgent, Transcendent Atman.

507. When the supervening adjunct (Upadhi) is moving, the resulting movement of the reflection is ascribed by fools to the object reflected, such as the sun, which is free from activity - (and they think) "I am the doer", "I am the experiencer", "I am killed, oh, alas!"

508. Let this inert body drop down in water or on land. I am not touched by its properties, like the sky by the properties of the jar.

509. The passing states of the Buddhi, such as agency, experience, cunning, drunkenness, dullness, bondage and freedom, are never in reality in the Self, the Supreme Brahman, the Absolute, the one without a second.

510. Let there be changes in the Prakriti in ten, a hundred, or a thousand ways, what have I, the unattached Knowledge Absolute, got to do with them? Never do the clouds touch the sky!

511. I am verily that Brahman, the One without a second, which is like the sky, subtle, without beginning or end, in which the whole universe from the Undifferentiated down to the gross body, appears merely as a shadow.

512. I am verily that Brahman, the One without a second, which is the support of all, which illumines all things, which has infinite forms, is omnipresent, devoid of multiplicity, eternal, pure, unmoved and absolute.

513. I am verily that Brahman, the One without a second, which transcends the endless differentiations of Maya, which is the inmost essence of all, is beyond the range of consciousness, and which is Truth, Knowledge, Infinity and Bliss Absolute.

514. I am without activity, changeless, without parts, formless, absolute, eternal, without any other support, the One without a second.

515. I am the Universal, I am the All, I am transcendent, the One without a second. I am Absolute and Infinite Knowledge, I am Bliss and indivisible.

516. This splendour of the sovereignty of Self-effulgence I have received by virtue of the supreme majesty of thy grace. Salutations to thee, O glorious, noble-minded Teacher, salutations again and again!

517. O Master, thou hast out of sheer grace awakened me from sleep and completely saved me, who was wandering, in an interminable dream, in a forest of birth, decay and death created by illusion, being tormented day after day by countless afflictions, and sorely troubled by the tiger of egoism.

518. Salutations to thee, O Prince of Teachers, thou unnamable Greatness, that art ever the same and dost manifest thyself as this universe - thee I salute.

519. Seeing the worthy disciple, who had attained the Bliss of the self, realised the Truth and was glad at heart, thus prostrating himself, that noble, ideal Teacher again addressed the following excellent words:

520. The universe is an unbroken series of perceptions of Brahman; hence it is in all respects nothing but Brahman. See this with the eye of illumination and a serene mind, under all circumstances. Is one who has eyes ever found to see all around anything else but forms? Similarly, what is there except Brahman to engage the intellect of a man of realisation?

521. What wise man would discard that enjoyment of Supreme Bliss and revel in things unsubstantial? When the exceedingly charming moon is shining, who would wish to look at a painted moon?

522. From the perception of unreal things there is neither satisfaction nor a cessation of misery. Therefore, being satisfied with the realisation of the Bliss Absolute, the One without a second, live happily in a state of identity with that Reality.

523. Beholding the Self alone in all circumstances, thinking of the Self, the One without a second, and enjoying the Bliss of the Self, pass thy time, O noble soul!

524. Dualistic conceptions in the Atman, the Infinite Knowledge, the Absolute, are like imagining castles in the air. Therefore, always identifying thyself with the Bliss Absolute, the One without a second, and thereby attaining Supreme Peace, remain quiet.

525. To the sage who has realised Brahman, the mind, which is the cause of unreal fancies, becomes perfectly tranquil. This verily is his state of quietude, in which, identified with Brahman, he has constant enjoyment of the Bliss Absolute, the One without a second.

526. To the man who has realised his own nature, and drinks the undiluted Bliss of the Self, there is nothing more exhilarating than the quietude that comes of a state of desirelessness.

527. The illumined sage, whose only pleasure is in the Self, ever lives at ease, whether going or staying, sitting or lying, or in any other condition.

528. The noble soul who has perfectly realised the Truth, and whose mind-functions meet with no obstruction, no more depends upon conditions of place, time, posture, direction, moral disciplines, objects of meditation and so forth. What regulative conditions can there be in knowing one's own Self?

529. To know that this is a jar, what condition, forsooth, is necessary except that the means of knowledge be free from defect, which alone ensures cognition of the object?

530. So this Atman, which is an eternal verity, manifests itself as soon as the right means of knowledge is present, and does not depend upon either place or time or (internal) purity.

531. The consciousness, "I am Devadatta", is independent of circumstances; similar is the case with the realisation of the knower of Brahman that he is Brahman.

532. What indeed can manifest That whose lustre, like the sun, causes the whole universe - unsubstantial, unreal, insignificant - to appear at all?

533. What, indeed, can illumine that Eternal Subject by which the Vedas and Puranas and other Scriptures, as well as all beings are endowed with a meaning?

534. Here is the Self-effulgent Atman, of infinite power, beyond the range of conditioned knowledge, yet the common experience of all - realising which alone this incomparable knower of Brahman lives his glorious life, freed from bondage.

535. Satisfied with undiluted, constant Bliss, he is neither grieved nor elated by sense-objects, is neither attached nor averse to them, but always disports with the Self and takes pleasure therein.

536. A child plays with its toys forgetting hunger and bodily pains; exactly so does the man of realisation take pleasure in the Reality, without ideas of "I" or "mine", and is happy.

537. Men of realisation have their food without anxiety or humiliation by begging, and their drink from the water of rivers; they live freely and independently, and sleep without fear in cremation grounds or forests; their clothing may be the quarters themselves, which need no washing and drying, or any bark etc., the earth is their bed; they roam in the avenue of the Vedanta; while their pastime is in the Supreme Brahman.

538. The knower of the Atman, who wears no outward mark and is unattached to external things, rests on this body without identification, and experiences all sorts of sense-objects as they come, through others' wish, like a child.

539. Established in the ethereal plane of Absolute Knowledge, he wanders in the world, sometimes like a madman, sometimes like a child and at other times like a ghoul, having no other clothes on his person except the quarters, or sometimes wearing clothes, or perhaps skins at other times.

540. The sage, living alone, enjoys the sense-objects, being the very embodiment of desirelessness - always satisfied with his own Self, and himself present at the All.

541. Sometimes a fool, sometimes a sage, sometimes possessed of regal splendour; sometimes wandering, sometimes behaving like a motionless python, sometimes wearing a benignant expression; sometimes honoured, sometimes insulted, sometimes unknown - thus lives the man of realisation, ever happy with Supreme Bliss.

542. Though without riches, yet ever content; though helpless, yet very powerful, though not enjoying the sense-objects, yet eternally satisfied; though without an exemplar, yet looking upon all with an eye of equality.

543. Though doing, yet inactive; though experiencing fruits of past actions, yet untouched by them; though possessed of a body, yet without identification with it; though limited, yet omnipresent is he.

544. Neither pleasure nor pain, nor good nor evil, ever touches this knower of Brahman, who always lives without the body-idea.

545. Pleasure or pain, or good or evil, affects only him who has connections with the gross body etc., and identifies himself with these. How can good or evil, or their effects, touch the sage who has identified himself with the Reality and thereby shattered his bondage?

546. The sun which appears to be, but is not actually, swallowed by Rahu, is said to be swallowed, on account of delusion, by people, not knowing the real nature of the sun.

547. Similarly, ignorant people look upon the perfect knower of Brahman, who is wholly rid of bondages of the body etc., as possessed of the body, seeing but an appearance of it.

548. In reality, however, he rests discarding the body, like the snake its slough; and the body is moved hither and thither by the force of the Prana, just as it listeth.

549. As a piece of wood is borne by the current to a high or low ground, so is his body carried on by the momentum of past actions to the varied experience of their fruits, as these present themselves in due course.

550. The man of realisation, bereft of the body-idea, moves amid sense-enjoyments like a man subject to transmigration, through desires engendered by the Prarabdha work. He himself, however, lives unmoved in the body, like a witness, free from mental oscillations, like the pivot of the potter's wheel.

551. He neither directs the sense-organs to their objects nor detaches them from these, but stays like an unconcerned spectator. And he has not the least regard for the fruits of actions, his mind being thoroughly inebriated with drinking the undiluted elixir of the Bliss of the Atman.

552. He who, giving up all considerations of the fitness or otherwise of objects of meditation, lives as the Absolute Atman, is verily Shiva Himself, and he is the best among the knowers of Brahman.

553. Through the destruction of limitations, the perfect knower of Brahman is merged in the One Brahman without a second - which he had been all along - becomes very free even while living, and attains the goal of his life.

554. As an actor, when he puts on the dress of his role, or when he does not, is always a man, so the perfect knower of Brahman is always Brahman and nothing else.

556. Let the body of the Sannyasin who has realised his identity with Brahman, wither and fall anywhere like the leaf of a tree, (it is of little consequence to him, for) it has already been burnt by the fire of knowledge.

557. The sage who always lives in the Reality - Brahman - as Infinite Bliss, the One without a second, does not depend upon the customary considerations of place, time, etc., for giving up this mass of skin, flesh and filth.

558. For the giving up of the body is not Liberation, nor that of the staff and the water-bowl; but Liberation consists in the destruction of the heart's knot which is Nescience.

559. If a leaf falls in a small stream, or a river, or a place consecrated by Shiva, or in a crossing of roads, of what good or evil effect is that to the tree?

560. The destruction of the body, organs, Pranas and Buddhi is like that of a leaf or flower or fruit (to a tree). It does not affect the Atman, the Reality, the Embodiment of Bliss - which is one's true nature. That survives, like the tree.

561. The Shrutis, by setting forth the real nature of the Atman in the words, "The Embodiment of Knowledge" etc., which indicate Its Reality, speak of the destruction of the apparent limitations merely.

562. The Shruti passage, "Verily is this Atman immortal, my dear", mentions the immortality of the Atman in the midst of things perishable and subject to modification.

563. Just as a stone, a tree, grass, paddy, husk, etc., when burnt, are reduced to earth (ashes) only, even so the whole objective universe comprising the body, organs, Pranas, Manas and so forth, are, when burnt by the fire of realisation, reduced to the Supreme Self.

564. As darkness, which is distinct (from sunshine), vanishes in the sun's radiance, so the whole objective universe dissolves in Brahman.

565. As, when a jar is broken, the space enclosed by it becomes palpably the limitless space, so when the apparent limitations are destroyed, the knower of Brahman verily becomes Brahman Itself.

566. As milk poured into milk, oil into oil, and water into water, becomes united and one with it, so the sage who has realised the Atman becomes one in the Atman.

567. Realising thus the extreme isolation that comes of disembodiedness, and becoming eternally identified with the Absolute Reality, Brahman, the sage no longer suffers transmigration.

568. For his bodies, consisting of Nescience etc., having been burnt by the realisation of the identity of the Jiva and Brahman, he becomes Brahman Itself; and how can Brahman ever have rebirth?

569. Bondage and Liberation, which are conjured up by Maya, do not really exist in the Atman, one's Reality, as the appearance and exit of the snake do not abide in the rope, which suffers no change.

570. Bondage and Liberation may be talked of when there is the presence or absence of a covering veil. But there can be no covering veil for Brahman, which is always uncovered for want of a second thing besides itself. If there be, the non-duality of Brahman will be contradicted, and the Shrutis can never brook duality.

571. Bondage and Liberation are attributes of the Buddhi which ignorant people falsely superimpose on the Reality, as the covering of the eyes by a cloud is transferred to the sun. For this Immutable Brahman is Knowledge Absolute, the One without a second and unattached.

572. The idea that bondage exists, and the idea that it does not, are, with reference to the Reality, both attributes of the Buddhi merely, and never belong to the Eternal Reality, Brahman.

573. Hence this bondage and Liberation are created by Maya, and are not in the Atman. How can there be any idea of limitation with regard to the Supreme Truth, which is without parts, without activity, calm, unimpeachable, taintless, and one without a second, as there can be none with regard to the infinite sky?

574. There is neither death nor birth, neither a bound nor a struggling soul, neither a seeker after Liberation nor a liberated one - this is the ultimate truth.

575. I have today repeatedly revealed to thee, as to one's own son, this excellent and profound secret, which is the inmost purport of all Vedanta, the crest of the Vedas - considering thee an aspirant after Liberation, purged of the taints of this Dark Age, and of a mind free from desires.

576. Hearing these words of the Guru, the disciple out of reverence prostrated himself before him, and with his permission went his way, freed from bondage.

577. And the Guru, with his mind steeped in the ocean of Existence and Bliss Absolute, roamed, verily purifying the whole world - all differentiating ideas banished from his mind.

578. Thus by way of a dialogue between the Teacher and the disciple, has the nature of the Atman been ascertained for the easy comprehension of seekers after Liberation.

579. May those Sannyasins who are seekers after Liberation, who have purged themselves of all taints of the mind by the observance of the prescribed methods, who are averse to worldly pleasures, and who are of serene minds, and take a delight in the Shruti - appreciate this salutary teaching!

580. For those who are afflicted, in the way of the world, by the burning pain due to the (scorching) sunshine of threefold misery, and who through delusion wander about in a desert in search of water - for them here is the triumphant message of Shankara pointing out, within easy reach, the soothing ocean of nectar, Brahman, the One without a second - to lead them on to Liberation.

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